

544.0

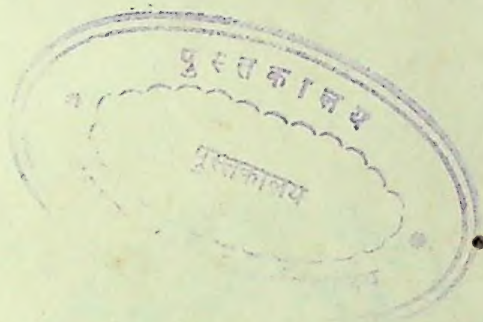
GLEANINGS FROM CONVOCATION ADDRESSES



GURUKULA KANGRI UNIVERSITY,
HARDWAR.

17

5440



5440

Gleanings from Convocation Addresses

[Delivered at the Gurukula Kangri University]



1957.

GURUKULA KANGRI UNIVERSITY,
HARDWAR.

Published by
DHARM PAL VIDYALANKAR
Gurukula Kangri University, Hardwar.

(Copy right by : Gurukula Kangri University, Hardwar.)

First Edition 1000 Copies.
Price Rs. 2-50

Printed by
RAMESH BEDI,
Gurukula Mudranalaya,
GURUKULA KANGRI, HARDWAR.

INDEX

1 An introduction

By Prof. Indra Vidyavachaspati M. P. 1

2 Convocation Address

By Dr. Rajendra Prasad 14

3 Individual role in human destiny

By Dr. S. Radha Krishnan 19

4 Weakness of knowledge is weakness of power

By Shri Ravindra Nath Tagore 24

5 Unity among diversity is the keynote of our Vedic culture

By Dr. B. K. Mukerjee 29

6 Glories of our ancient system of education

By Shri Anant Shayanam Ayanger 35

7 An idea of true university and its function

By Pt. C. V. Vaidya 43

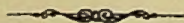
8 The Chief characteristics of the Gurukula University

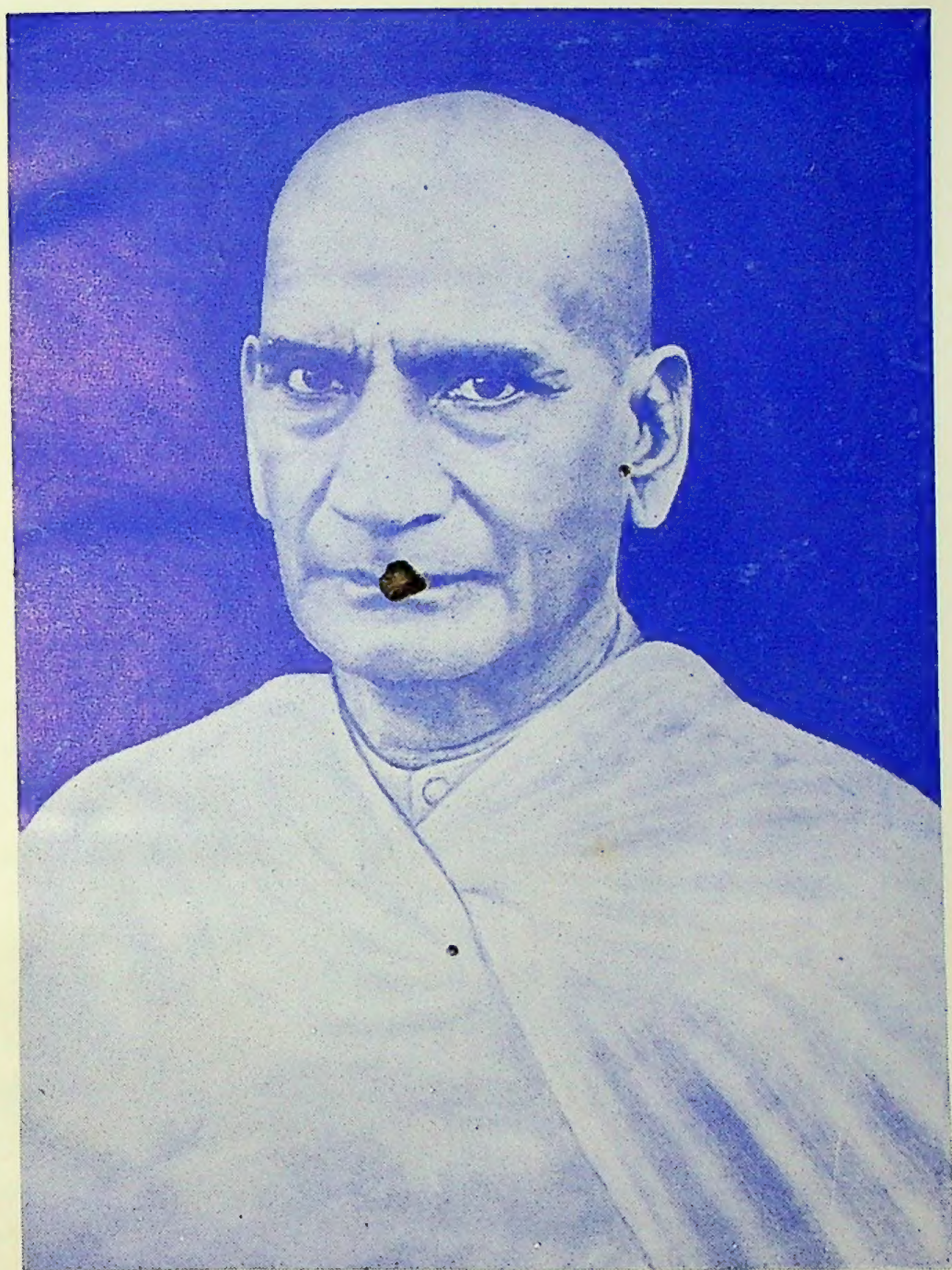
By Mr. Satya Murti. M. L. A. 51

9 Priest work for Gurukula graduates

By Shri Gokul Chand Narang 58

10	The real dangers of our present day education	By. St. Nihal Singh	65
11	The legacy of Aryanism	By Dr. Kali Das Nag	72
12	Gift of Gurukula University	By M. N. Sarkar	80
13	The type of education we need	By Shri M. S. Aney	92
14	Education should not be aimless as it is to day	By Shri Sampurnanand	98
15	Gurukula the home of the teachers	By Dr. Shyama Prasad Mukerjee	105
16	The aim of education	By Dr. A. N. Jha	112
17	Glamour for right without duty	By Shri Chandra Bhanu Gupta	117
18	Nation demands honest work	By Dr. C. D. Deshmukh	121





Swami Shradhanand ji Maharaj Fouders of Gurukula.



GURUKULA KANGRI UNIVERSITY


(Hardwar)

AN INTRODUCTION

The Gurukula is an educational institution founded with the avowed aim of reviving the ancient institution of Brahmacharya, (Continence) of rejuvenating and resuscitating ancient Indian Philosophy and Literature, conducting researches into the antiquities of India, of building up a Hindi literature incorporating into itself all that is best and assimilable in Occidental thought of producing preachers of the Vedic Religion and good citizens possessed of a culture compounded of the loftiest elements of the two civilizations, which have made their home in this ancient land of Sages and Seers, and of retaining in a permanent form, for the use of humanity, the perennial features of the vitalizing civilisation of the ancient Aryans by moulding and shaping its institutions to suit the altered environments of the times.

People brought up amidst the paraphernalia of a mechanical civilization laying undue emphasis on physical comfort and creating in the popular mind a dread of discomfort and physical exertion found it hard to realise that any rational system of education could comprise an element of asceticism as its essential feature. In an age wherein all values are economic, the standard of respectability is wealth and the tutelary goddess of worship is worldly success, it is difficult to understand that moral stamina can not be strengthened, independence of character cannot be fostered, absolute rectitude and supreme righteousness cannot be made the dominant springs for action and righteous incentives to conduct made operative upon conduct in an atmosphere of luxury and bodily comfort. One cannot fight right manfully the allurements and temptations that beset a man's character at every step in his progress to-wards the goal of life if

he has not learnt to sacrifice mere bodily comfort and luxurious living at the altar of principle and this no one can do who has not led a hard life in his juvenile age and who cannot at a moment's notice renounce all the pleasures of the Flesh without a pang or a sigh of regret. In ancient times when worth was estimated in terms of moral qualities and not measured by the amount of sordid pelf over which a man had absolute and undisputed command, mighty potentates like Rama could, in response to the imperious and compelling call of duty, deliberately chose the life of a recluse and mendicant with the character for inflexible and unbending integrity untarnished, in preference to the life of an emperor who had suffered his father's plighted faith to be violated.

The Gurukula authorities rightly felt that since they were launching forth an altogether new-thought from  standpoint a very old-educational experiment, they could not reasonably expect the Government to expand public revenues to help forward its progress so long as they had not demonstrated its utility and had not converted a considerable part of the Indian public to their 'novel' view of the aims and methods of juvenile training. They, therefore, decided to carry on their experiment with the financial help of those who had faith in its success. The Gurukula thus stands as a unique monument of self-help in India.

ORIGIN

Towards the close of the 19th. century there were two educational systems in the field in India. On the one hand there was an Official University System, inaugurated by Macaulay, whose aim was to produce a class of people Indian by blood but English by culture for the facilitation of British administration in India. It adopted a foreign tongue as the medium of instruction and tended to alienate the sympathies of its alumni from the indigenous culture of the country. On the other hand, there was the native Pathshala System which had lost its vitality owing to the political vicissitudes

and social upheavals of centuries and centuries. Its alumni were unfit to cope with the changed atmosphere created in India by the impact of a vigorous, scientific and materialistic Western Culture coming in the wake of the British rule. Under the circumstances Swami Dayanand, one of the greatest reformers and scholars of the 19th century Indian renaissance, inculcated the Gurukula or Teacher's Home System, prevalent in ancient India when the country was at the zenith of its glory, as the ideal system of education. A band of patriotic enthusiastic idealists, headed by the late Swami Shradhanand (the then Mahatma Munshi Ram) hailed the system as the best for the then existing needs of the country and tried to translate its ideals into practice. The result was the establishment of the Gurukul Kangri at the foot of the Himalayas on the bank of the Ganges near Hardwar in the beginning of the twentieth century. The Gurukula celebrated its 56th year, on 13th April 1956.

ITS IDEALS

A Gurukula, in the modern acceptance of the term, is an educational institution in which the student after being initiated according to ancient Indian rites, live in continual contact with the teachers while observing the rules of Brahmacharya (Continence) upto the age of 25, and are duly taught subjects like English, Western Philosophy, Politics, Economics, Physical Science, History etc. along with the Vedas and their auxiliary studies (the Vedangas) Sanskrit literature and other branches of ancient Sanskrit lore. The Gurukula system of education wants—

- (a) To revive the long forgotten ancient Indian system of Brahmacharya and make it the basis of education,
- (b) To provide an opportunity for the harmonious development of the physical, mental and spiritual faculties of students by rearing them in a healthy, stimulating and inspiring environment of beautiful

natural sights and sounds, away from the pernicious influences of city life.

- (c) To develop the character of the students and to foster in their minds love for the old Indian culture, for plain living and high thinking and for knowledge for the sake of knowledge,
- (d) To create between the teachers and the taught relations of love like those between a father and a son,
- (e) To assign to Vedic and Sanskrit literature a place worthy of their importance in the scheme of education, and to adopt the mother tongue (Hindi) as the medium of instruction up to the university standard,
- (f) To amalgamate the study of the ancient Indian branches of learning with that of the English language and modern sciences,
- (g) To purge the scheme of education of the defects of the prevalent examination-ridden system prevalent in the country,
- (h) To impart free education according to the ancient Indian ideal,
- (i) To institute research into Indian philosophy, sciences and history,
- (j) To create literature, concerning modern sciences and ancient Sanskrit learning, in Hindi—the national language of India.

The Gurukula Kangri has been strenuously endeavouring for the last fifty-six years to fulfil all these ideals. It was the first educational institution in India to adopt Hindi as the medium of instruction for modern sciences upto the university standard. That its efforts have been crowned with marked success is shown by the opinions of the distinguished persons who had been visiting the institution from time to time.

LIFE IN THE GURUKULA

The Gurukula is a purely residential institution. Boys are recruited at the impressionable age of six to eight and reside in the Gurukula for full

fourteen years under the supervision and guidance of self-sacrificing devoted teachers who live within the premises and are always accessible to the students who are instructors in the class rooms, tutors in the Boarding house (Ashram) companions on the play ground and friends in need or in case of difficulties and problems. The students cannot go home during the first ten years except under exceptional circumstances. They can, however, spend their vacations at home or at the centre of learning during the last four years of their educational career. During the summer vacations, they are generally sent in small batches each under a teacher, to roam about and visit well known places of historical or scientific interest in the hills and plains. During the rest of the years they live in the Gurukula and are strictly made to pass through a daily routine of instructions, exercises, games and recreation scrupulously regulated by experts with a view to the cultivation of the faculties, the training of the intellect and the development of character in a perfectly controlled environment. The beautiful enchanting natural sights and sound of the environment sink deep into their character while its romantic forests and wildernesses inevitably engender love of adventure and enterprise. From a comparatively early period of life, the boys are thrown considerably upon their own resources and have to answer many of their needs by means of their own devices with the help of simple things available in nature.⁹ This develops self-help, self-reliance and initiative. Their diet is healthy and simple but substantial and nutritious. Their dress is simple. Their daily routine is in every way calculated to accustom them to the changing weather and hardships of life.

AIMS OF EDUCATION

Those who founded the Gurukula-Kangri, were inspired by very high ideals. The Gurukula, so far, has been running in accordance with these ideals, and it can only survive, if those associated with it keep those high ideals constantly before them. Let us take stock of the situation as to how far

we have succeeded in fulfilling the high ideals we set before us and what the prospects are:—

The Gurukula was established on the bank of the Ganges with three definite aims. Firstly, the promoters of the scheme were of the view that the real purpose of education was not merely to equip people to earn a livelihood but to promote all round progress. It was their conviction that real education must aim at the physical, intellectual and moral development of the children, and make them perfect men and women. The system of education that gives character building a secondary place is not only useless but positively harmful. That was the reason why the Gurukula was established at a place where Nature is at its best—away from the dust and din and vicious atmosphere of the congested cities. The idea was to enable the students to maintain a living contact with the teachers, so that they could gain 'True Knowledge in the proper atmosphere.

Secondly, the protagonists of the system of education imparted through the Gurukula—believed that all education must aim at the creation of national consciousness, and the student must take pride in their great cultural heritage and be fully conversant with their religions and philosophy. That could alone provide a firm basis for the concept of patriotism. The system of education that fails to mould students according to their own genius and produce tendency to imitate the foreigners is not education but poison. Those who founded the Gurukula had, at the very outset, firmly resolved that the atmosphere in the Gurukula, the curriculum and the manner of living of the students would be such as would promote love among the students for their country.

The system of education in vogue in the Gurukula has aimed at a proper blending of the East and the West and the ancient and the modern. We must always keep before us the Vedic adage that nothing is good merely because it is old and nothing is bad merely because it is new.

Whatever is useful and based on truth must be accepted and whatever is harmful must be rejected. The entire organisation of the Gurukula is based on that principle. While the system of Gurukula education is essentially based on Indian traditions, the study of the modern sciences has not been neglected. The modern social sciences have been accepted as part of the curriculum in the Gurukula from its very inception. The Gurukula Kangri, was established at a time when the British and their language were supreme in this country. The educated classes in the country were completely under the spell of Western culture. The people belonging to these classes considered Mahatma Munshi Ram (Who later became immortalised as a martyr as Swami Shradhanand), the founder of the Gurukula, no better than a Crank.

Irrespective of the attitude of those who had been hypnotized by the Western system of education, the common people in the country gave their support to the ideals of the Gurukula. How could the foreign Government of the country, reconcile itself to such a system of education which was aimed at creating national consciousness ? That was why the promoters of the Gurukula system of education did not allow their institution to be influenced by the officials. They never departed from this ideal, although at times, the Government held out temptations of financial assistance. The feeling was always uppermost in their minds that, if they once accepted official help, the basic principles, governing their system of education, would be completely destroyed.

GURUKULA'S ACTIVITIES

Institutions like rivers have generally a small beginning and they assume growing magnitude by the force of their merit in serving the maximum aims and aspirations of the people. Gurukula University has undoubtedly risen from strength to strength during the last fifty six years of its existence by virtue of its yeomans service rendered by it to the people in

general and student community in particular as it would be evident from the fact that it has got five colleges at present—

I. VED COLLEGE

Arts college and Ved college have been amalgamated into one college but the teaching of subjects remains the same as it was in previous years i. e., special attention is paid to the teaching of Vedas with the auxiliary subjects meant for their elucidation along with a comparative study with different religions in addition to the teaching of the modern subjects. The students with aptitude for Vedic studies are given substantial help and stipends for prosecuting their studies.

II. AYURVEDIC COLLEGE

The course of study in Ayurvedic college is of five years. Here the principle of synthesis of the ancient Indian and Western learning is followed. Along with the teaching indigenous Ayurvedic System, the Allopathic system is also taught upto a very high degree of standard. We have been following the course of B. I. M. S. (Bachelor of Indian Medicine and Surgery) of Board of Indian Medicines U. P. Lucknow for the last five years.

III. SCIENCE COLLEGE

Industrial chemistry is taught upto B. Sc. standard. We started I. Sc. course (Medical Group) from 1954. We have got recognition from the High School and Intermediate Board of Education Uttar Pradesh.

IV. KRISHI COLLEGE

As a practical step towards fulfilling the aim of imparting knowledge on the constructive and productive aspects of our national life, arrangements were made to open an Agricultural College in July 1955.

Community project and National Extension Service have today become a vital part of all round development programme of our country

side A training centre for turning out Gram Sevaks (Village Level Workers) has been running since 26th January 1956. In all 232 students from different parts of the country are being trained here in Agriculture and community Development Programme.

Emphasis is laid on 'Learning by Doing' method. The well equipped dairy, extensive farms, orchards, nursery, workshop and laboratory, offer the desired facilities, which very few institutions can afford at present.

V. N. C. C.

In order to develop the sense of discipline, responsibility and duty towards the motherland and to create the habit of obedience, leadership and hard labour, Military training under N. C. C. Senior Division has also been started for the college students from this session. The strength of the trainees at present is 46, excluding one officer and a Havaldar of the regular forces whom the N. C. C. department has deputed along with full military equipments for the trainees.

GURUKUL MUSEUM

Historically the region around Hardwar is very important as well as rich in relics. On account of being one of the most sacred shrines it attracts lacs of visitors every year and it is an ideal place for a museum engaged in the noble cause of public education. The museum has six sections at present,—Painting, Sculpture, Coins, Paleography, Manuscripts and the Scientific Collections. In scientific collections we have got Biological, Antomological, Pythological, Physiological, Anatomical, Medicinal and Pharmaceutical collection charts and models. Its Ophiological section displays most of the Indian snakes from the eighteen feet long python to seven inches long blind snake. There is a separate section for the Ayurvedic herbs which is developing rapidly.

AFTER INDEPENDENCE

After its existence of 56 years under conditions of political subje-

ction, the Gurukula has turned a new chapter of freedom in its history. The question now arises: what measure of success have the promoters of the Gurukula system of education achieved in the advancement of their basic aims ? I do not feel any hesitation in admitting that their hopes have not been fully realised. This, however, is inevitable, as those who conceived the idea of the new system of education could not possibly anticipate the nature of difficulties, that time would create. We had conceived that the dawn of Swaraj would mean the end of all our national ills. Nobody could have possibly foreseen the national calamities like the partition of the country and the national and international complications. Most terrifying situations were created in the wake of Swaraj. At times, people get pessimistic about the efficacy of the Gurukula system of education. In assessing the real value of the system, they must bear in mind the tremendous difficulties, they had to face in pursuing their ideal.

They have also to face the practical question, whether, in spite of the unfavourable conditions, the promoters of the system have succeeded in defending its ideals.

I can definitely say that the Gurukula has completely succeeded in this respect. I go further and claim that the Gurukula has successfully resisted powerful forces released by the time, and has clung to its fundamental ideals. It has also attracted the attention of the educationists who used to deride it in the beginning and used to call its founder "a crank who was merely dreaming."

The country has accepted the fundamental principles governing the Gurukula system. It would not be wrong to say that the whole conception of education in the country has changed during the last 56 years, and that there is now more and more recognition of the soundness of the system of education in vogue in the Gurukula. The reports of the committees and the commissions appointed by Government to suggest a suitable

system of education for India bear ample evidence of this fact. The last such commission was presided over by Dr. Radhakrishnan. The report of this commission running into 734 pages, leads us to the conclusion that the system of education in a free India must be based on the principles governing the Gurukula system. I consider it a great thing for the Gurukula that the system which it represented has stood the test of time during the last 56 years.


Dr. Radhakrishnan's views

Dr. Radhakrishnan who delivered the 55 th Convocation address at Gurukula Kangri University on the 10th April, '55, said, 'I am happy to be here. This is a second visit I am paying to this Gurukula. I was here in 1943, before Independence—the days when this happened to be one of the few institutions which kept the light burning when it was darkness all round. To-day the light is burning brighter. We cannot say it has dispelled darkness from all corners of this country, but, yet we are in a position to undertake this work of enlightening the minds and hearts of people. We call it Gurukula. Several principles which are now being adopted by educational institutions were first of all formulated in this Gurukula. You wanted to have a residential University, you avoided overcrowding, you believed in the inspiration of the ancient culture of this country, and you adopted the mother-tongue as the medium of instruction. These are principles which educationists of to-day want to adopt. We are accusing college for taking more students than they can accommodate, leading to indiscipline and not fostering any close and intimate union between teachers and pupils. There is a great saying in a Jewish text. It says, 'Jerusalem was destroyed because the teachers were not respected.' It is a truth which has come down to us, not from our own times. When teachers cease to be respected, when authority is not listened to, that means the beginning of the decline of a country. But if teachers are to be

respected, they must get to know the pupils closely and intimately. They cannot do it, if every lecture becomes a public lecture, if there is no intimate contact between students and pupils.'

THE FUTURE

What is the future of this system of education ? Our country is free and the people have also accepted the ideals for the attainment of which the Gurukula was established. Will the Gurukula continue to play its useful role by showing them the right path, or will it die at the alter of opportunism ?

It is my firm conviction that the Gurukula must maintain its entity even in a free India. That will do good to the cause of education in India. An institution which aims at a blending of the Eastern and the Western philosophies and cultures has a  permanent place in the country. The East and the West could learn a lot from each other through such a blending.

The Gurukula can only retain its usefulness and dynamism, if it continues to grow. If it becomes static, it will not only become futile but will become harmful. If, however, the Gurukula continues to make progress through necessary adjustment, it can become one of the foremost universities in free India, as great as the ancient universities of Nalanda and Taxila. I know that this task is difficult, but if we could make progress in that direction under foreign rule and other unfavourable conditions, we could do so much more easily now. It is our good fortune that the reins of the Government of the country are in the hands of people who can understand and appreciate our viewpoint. Let us hope that the Government would do all that lies in its power to help the Gurukula. I, however, go further and say that even if the Gurukula does not get that measure of support from the Government which is its due, we must not despair. We must have confidence in the good sense of the people of our

country and continue to pursue our path. I remain, however, undaunted. I remain determined and with complete unshaken faith in our ability to do so, and it is faith that sustains the world.

MEN PRODUCED BY GURUKULA

It will not be considered presumptuous to make a mention here that this national university has produced 600 graduates during its short span of life of 56 years. Most of them have either joined the service of Arya Samaj or the movement started by Mahatma Gandhi of village upliftment and social service. In the literary field, too, they have earned a good name as Hindi-writers. They have won several prizes including the Mangla Prasada Paritoshak, and Bengal Hindi Mandal Prizes. The U. P. Government has also honoured some of our graduates by awarding cash prizes for the books which were adjudged to be the best among all the books published during that year. They have so far published over 200 books on different subjects. Most of the Hindi papers are edited by our Sanataks. In fact, there is not a single paper in India with whose editorial staff, one or two of our graduates are not connected in one way or the other. I give below the names of graduates who are members of parliament and assemblies at present:—

1. Prof. Indra, Vidyavachaspati, M. P.
2. Shri Amarnath Vidyalkar, M. P.
3. Shri Suresh Chandra, M. P.
4. Shri Din Dayalu Shastri, M. L. A.
5. Shri Puran Chandra M. L. C.
6. Shri Vinayak Rao Vidyalkar, M. L. A. Finance Minister, Hyderabad.
7. Shri Shankar Dev, M.L.A., Deputy Minister, Hyderabad, Deccan.
8. Shri Jagdish M. L. A., Punjab.
9. Shri Samar Singh, M. L. A., Punjab.

Gurukula graduates are permitted to appear directly in the post-graduate and Doctorate examinations of the foreign universities. The following are the names of some of the graduates who have taken the advantage of those examinations.

- 1 Dr. Bal Ram, M. D., (Munich)
- 2 Dr. Pran Nath Vidyalkar, Ph. D., D.Sc., (London) Prof. Banaras Hindu University.
- 3 Dr. Satya Ketu, Vidyalkar, D. Litt, (Paris)
- 4 Dr. Mehta, Vidyalkar, Ph. D., Principal, Hansraj Public School Andheri, Bombay.
- 5 Pt. Vinayak Rao, LL. B., Bar-at-law, Hyderabad Deccan.
- 6 Dr. Rajeshwar, Ayurvedalankar, M. D. (Munich)
- 7 Shri Ami Chand, Vidyalkar, M.A. Newzealand T.D., M.L.C. (Fiji)
- 8 Dr. Ishwar Dutta Vidyalkar Ph. D. (Germany)
- 9 Dr. D. N. Kesarbani Ph. D., M. D., (Germany)

The Gurukula degrees are recognised by Agra, Banaras, Bihar, Delhi, Rajputana, and Osmania Universities in the sense that the Gurukula Graduates are permitted to appear in the M. A. Examinations.

From the above names of workers in different fields, one can easily infer; the work done by this university. In the end; I would like to make the following remarks that education can never be separated from the social and economic surroundings of the people. Our educational system should be so regulated that the training given should be a help and not a hindrance to them in their struggle for existence. For this reason, education must be many sided, and institutions of various types must grow up so as to train people in manifold directions and as suited to the economic and industrial progress of our country.

Indra Vidyavachaspati M. P.

Vice-Chancellor, Gurukula Kangri University.

Gleanings From Convocation Addresses

DR. RAJENDRA PRASAD

"Your Gurukul, drawing inspiration from our Vedic past, is a unique institution in the whole of India. When 50 years back, English language and thought held mighty sway in our country, your far-seeing founder, Swami Shradhanand, took a bold decision by introducing Hindi as medium of instruction right up to the highest stage in the Gurukul. Your experiment of 50 years has demonstrated that graduates educated through the medium of Hindi are in no way inferior to the graduates turned out by our English teaching universities.


The truth is that learning through a foreign medium is a tremendous strain on the pupil and very often it leads to stunted mental growth. All honour to your illustrious founder and his co-workers, who stuck to this great decision in the face of heavy odds. I salute your illustrious founder, who has proved a veritable Rishi in the matter of education. The noble seed that he planted 50 years ago is now a mighty tree about to blossom.

MASTER-PUPIL RELATIONSHIP

Your one great contribution to our educational system is that you have revived the past intimate relationship between the teacher and the pupil. In ancient India, the master and the pupil had a very close and cordial relationship, like that of father and son, which had a very great influence in moulding the life of the student. This vital relationship, we miss in the modern system of education, where there is hardly any mental or spiritual communion between the teachers and the students.

I can say from my personal experience of college life that most of our teachers are mere lecturers, like any public lecturer, who just delivers

himself of a lecture and goes away without forming any deeper bonds with his audience. Many of our college students seldom come in personal contact with their principals or teachers. Is there, then, any wonder if very often our teachers find it difficult to manage the boys or influence them in the right direction ?

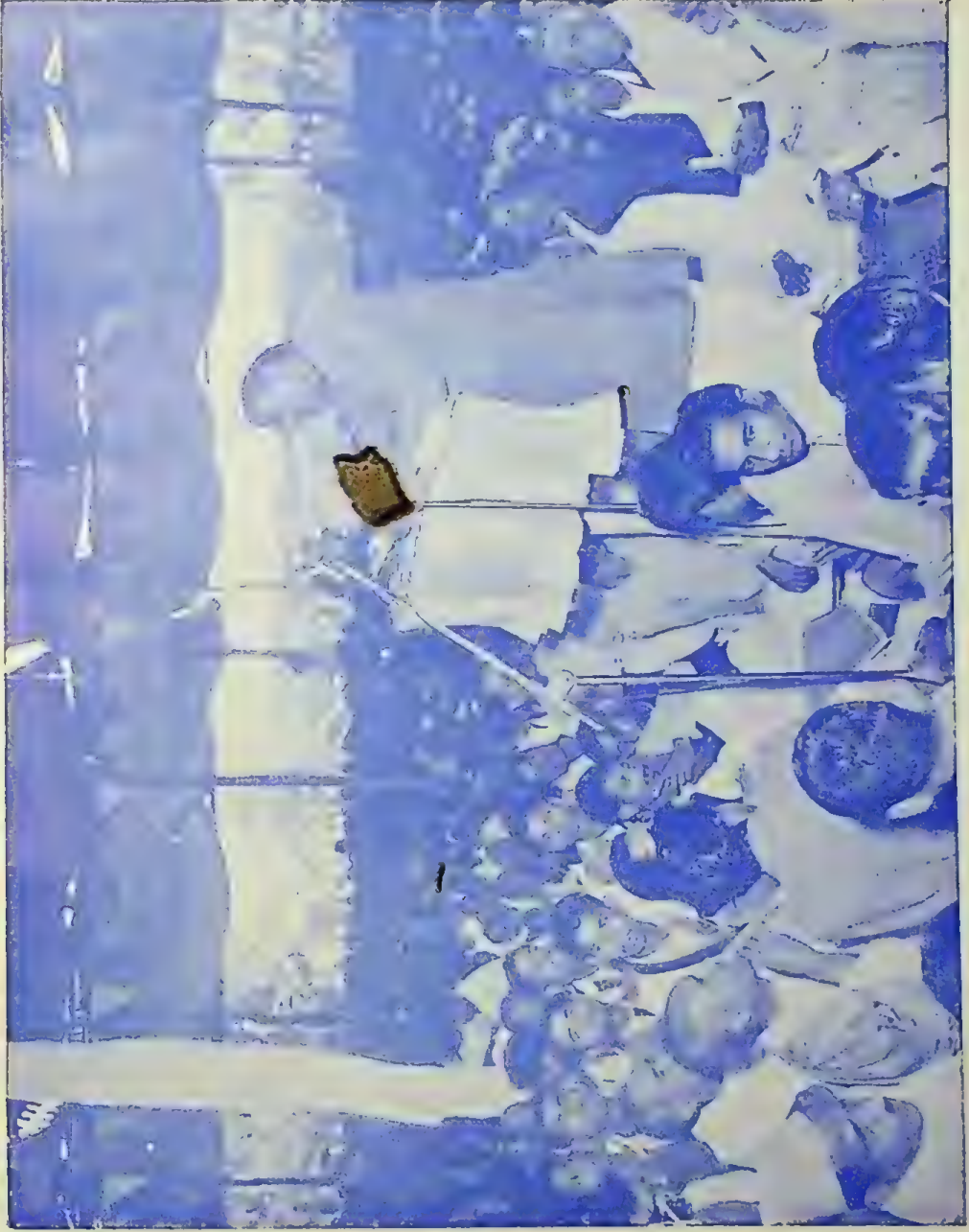
To-day, human relationship in our educational institutions has become mechanical and commercial—the student thinking that the teacher has a duty to teach him for the fees the former pays to the institution, and the teacher likewise being prompted by no other higher motive than repaying the salary that he gets by imparting bookish knowledge. He seldom feels a higher urge or motive for his educational activity. He hardly evinces a living interest in his pupils. This easily explains the present indiscipline, waywardness  and disorderly behaviour of our students, that is so much in evidence these days.

Man, as you know, is at once a product of nature and nurture. And, I say, nurture is more important. It is here that our teachers can work wonders. This absence of intimate relationship between those who teach and those who learn is a serious defect of our present system of education; to remove which we will have to get inspiration from our past.

I am glad to notice that religion or I should say spiritual outlook, has an important moulding influence in the life of your students. This I regard very necessary for the development of character. By religious out-look I do not mean dogmatism, ritualism or fanaticism, or even blind faith.

To produce ideal student we need healthy surroundings, contact with nature, clean food, water and air, balanced activities of body and mind and a living contact with inspiring teachers, which, I am glad to find has been your earnest effort to provide to your students.

I should like to say something on the formation of character and its



President Dr. Rajendraprasad.

his
order

importance to national life. I would say that character is a matter of gradual and guided growth, and the teachers and parents have to play a decisive part in moulding the character of their wards.

Our educational institutions should specially devote their attention to the development of character in their wards, not so much by word of mouth or monotonous sermonizing, but indirectly by encouraging collective activities like sports and games and social work. Above all, the imperceptible but dynamic relationship with an inspiring teacher is a great factor.

Recreations have also their place in creating a healthy out-look, Cinemas and theatres can and should be used as moral levers, while developing the aesthetic side. Our educational institutions should provide healthy recreation through the media to the students so that they can be weaned from the cheap, vulgar and sensational recreation provided by most of our films, which, by depicting shallow amorous love, or turf trickery and such other sordid phases of modern life, vitiate the out look of our youth. I would suggest that ordinary cinema houses should be out of bounds for our students.

IDEAL OF SERVICE

Lastly, I pay my homage to the Gurukul for the emphasis that it rightly lays on the ideal of service. What is more, I learn that opportunities for social service are provided here so that teachers and students work together for a social cause.

I appreciate why this Gurukul did not like to take any help or otherwise subordinate its individuality to the British masters, for its ideals were diametrically opposed to theirs.

Now the conditions are radically changed. And I look forward to an early recognition of the importance of your institution as a pioneer in the cause of education on Indian ideals by our Government, and hope that

soon such institutions as yours will be co-ordinated with other modern institutions. Governmental or otherwise, and once education is imparted through an Indian medium, we will have a grand spectacle of an educational orchestra in india, comprising all universities playing for the mental and moral regeneration of our people.

Then we will have a large army of properly educated people imbued with ideals of national service, taking the country forward and forward."

INDIVIDUAL'S ROLE IN HUMAN DESTINY

By Dr. S. RADHAKRISHNAN

I shall first of all answer with grateful thanks the kind and generous address that has been now presented to me by this Gurukula.

The tradition of teachers of philosophy participating in the work of the world is not unknown in our country. It has been the great tradition from the beginning of our country.

I am happy to be here. This is a second visit I am paying to this Gurukula. I was here in 1942, before Independence—the days when this happened to be one of the few institutions which kept the light burning when it was darkness all around. To-day the light is burning brighter. We can not say it has dispelled darkness from all corners of this country but yet we are in a position to undertake this work of enlightening the minds and hearts of people. We call it Gurukula. Several principles which are now being adopted by educational institutions were first of all formulated in this Gurukula. You wanted to have a residential University, you avoided overcrowding, you believed in the inspiration of ancient culture of this country, and you adopted the mother tongue as the medium of instruction. These are principles which educationists of to-day want to adopt. We are accusing colleges for taking more students than they can accommodate, leading to indiscipline not fostering any close and intimate union between teachers and pupils. There is a great saying in Jewish text. It says, "Jerusalem was destroyed because the teachers were not respected." It is a truth which has come down to us not from our own times but from ancient times. When teachers cease to be respected, when authority is not listened to, that means the beginning of the decline of a country. But if teachers are to be respected, they must get to know the pupils closely and intimately. They can not do it if every lecture becomes a public lecture, if there is no intimate contact

between students and pupils.

Here at any rate you have avoided that danger. That temptation has not overcome you. You have limited your students. I understand you have only about 500 students. You make them live a real life here. They are able to breathe the atmosphere of this country and its culture.

What should be the relationship between the teacher and the pupil? There are some people, very wise men, who say—leave the pupil to himself—let alone policy. There are others who tell us that we should adopt the totalitarian method of looking upon the mind of individual as so much plastic-clay which could be massaged and manipulated into any shape we please. We in our country have had a different tradition. We respect the individual, the dignity of individual. When Shri Krishna tells Arjuna of the best that has been thought about a particular subject, he does not impose his views on Arjuna. He tells him, “YATHA ICCHASI TATHA KURU.” He tells him, “I have told you what I feel to be the truth but it is not for me to impose my particular views on you. You have to see truth for yourself, with your own conscience, your own judgement and then decide what is to be regarded as the right course for you. There is the tradition which this country has adopted—respect individual, place before him the best that has been thought on any subject and leave it to him to decide for himself. That is to say, the sanctity and the dignity of the individual spirit was respected. That should be the line which should govern the conduct of teachers and pupils. They must not look upon them as so many individuals to whose minds ideas have to be hammered. They must be looked upon as souls which are trying to burst into flowers. That must be the real attitude. Different countries have adopted different views of the goal of education—Russia, the Great Britain, America, Greeks, Romans etc. We had an altogether new conception of education. We said—it was for the enfranchisement of

human spirit. Wisdom is knowledge which liberates the soul, which frees the spirit. The purpose of education is to enable human souls to be born into a new world, a world of freedom and spirit. We are all born into the world of nature and necessity but man is not to be regarded as some kind of event thrown off by the cosmic world. He has a nature of his own. There are people who believe that this kind of spiritual freedom neglects the humanistic aspects, the other aspects of human life. It is not so. When the question is put. What is Amrita? we give the answer—PRANARAMAN MANA ANANDAM SANTI SAMRIDDHAN AMRITAM—the play of life, the satisfaction of the mind, the tranquility of spirit, the abundance of peace. The man is trinity—body, mind and spirit. That education is complete which enriches and develops all these three sides of human nature. We should not believe that education is mere communication of knowledge or transmission of skill. They are essential. There is no doubt that every one must be able to earn by means of the information he acquires or the skill he learns. But that is not all. If you merely become scientifically skilled, if you do not develop the other dimensions of your soul, if you do not believe that there is such a thing besides knowledge which you call wisdom, you will become merely monster instead of becoming master of life. That would happen if we neglect the spiritual side of our nature. Therefore, if we want to avoid the calamities that are threatening us to-day, the answer is not merely growth of science indispensable as it is, but growth in literature, understanding and wisdom. Unless we are able to develop that other side of human nature, all these alarming achievements of science will prove to be disastrous to humanity and not helpful at all. It depends on the individuals who have got control over all these great inventions. What you do with fire does not depend on the nature of the fire but it depends on the nature of the man who is using that fire. You can use fire

to warm your hearth, or cook your food or you can use it to burn your neighbour's house. Similarly, nuclear is an instrument that has been placed in man's hands. Whether we are going to use it for humanity, beauty and life or to destroy, human life does not depend on nuclear energy but on the nature of the individuals who release it. As the world is shrinking in space, as it becomes smaller, our hearts will have to be large.

It was pointed out to-day—the inward and out-ward side of one thing. Look it inward you call it truth, embody it in conduct you call it Dharma, Dharma is; that brings humanity together Adharma is that which divides humanity. Dharma is a gathering Adharma is a scattering out. Dharma is a holding. Adharma is a falling away. So many practices we have adopted in this country in the name of Dharma which are nothing but Adharma. All these distinctions of castes, all the practices in which we indulge and by which we exploit the weaker—sex women and lower classes, these have proved to be disastrous. If by cutting trees, by killing cattle and by making blood flow in the name of sacrifice—if these are the ways by which we go to Heaven, what are the ways in which we can go to hell. In other words these are all embodiments of Adharma. Let me assure you that the greatest advocates of true Dharma have been Protestants, people who protested against the vested interests of religion. Swami Dayananda and Swami Sharadhanand—they are the people who tried to represent the authentic tradition of country and protested against the false beliefs. This country has been great. Your Acharya when he was addressing you talked of the great seers which enlightened this country and which contributed to the growth of our country. The long tradition this culture has, Why? Not because we in a mistaken attitude repeated the tradition but because we were ever ready to change, ever ready to re-orient our applications and our practices in consonance with the fundamental ideas. When there was a break between

true ideals and the false practices, people were there ever ready to break off the false practices and bring the nation back to the true path of Dharma.

Man to-day is aspiring for higher reaches of creative achievement. He must therefore practise, what I would call the quality of meditation, the quality of concentration. Nothing great in this world has been achieved by men who frittered their energies on trivials.

These young men who are now leaving this University must look upon this as their duty to live, learn and teach all their lives. That is

Acharya has told you to-day.

we do not find many people able to read one single book from cover to cover. You may have your own teachers' notes, repeat them on examination days and forget them for ever afterwards. Gibbon said, 'The pleasures of reading I will not surrender for the treasures of India.' Every University must instil this in the minds of young men. I do hope, that you gentlemen who have acquired here the spirit of Indian culture, will believe in its efficacy, that it is identical with truth and that it will be able to win the hearts and minds of people. I may tell you that truth which is identified with Indian culture has some vitality about it. You should be the inheritors of that culture. You have been told that you should take pride in it. You should nourish it and cherish it in your hearts. If you do that, you will do some thing not only for this country but for the whole world. The training which you have had here, I hope, will help you to fulfil your ambition.

WEAKNESS OF KNOWLEDGE IS WEAKNESS OF POWER

By SHRI RABINDRANATH TAGORE

The aspect of our education which has drawn my attention very considerably ever since I took to the arduous task of being a teacher I would like to emphasise once more before you. I am aware that I shall be repeating myself but that is inevitable for one at my age.

As a people, we must be fully conscious of what we are. It is a truism to say that the consciousness of the unity of a people implies knowledge of its parts as well of its whole. But, most of us have so much knowledge of India, we do not ~~even~~ ^{less} eager desire to cultivate it.

By asserting our national unity with vehemence in our political propaganda, we assure ourselves that we possess it and thus continue to live in a make-believe world of political day-dreams.

The fact is, we have a feeble human interest in our own country. We love to talk about politics and economics, we are ready to soar into the thin air of academic abstractions or roam in the dusk of pedantic wildernesses, but we never care to cross our social boundaries and come to the door of our neighbouring communities, personally to enquire how they think and feel and express themselves, and how they fashion their lives.

The love of man has its own hunger for knowing. Even if we lack this concerning our fellowbeings in India, except in our political protestations, at least love of knowledge for its own sake could have brought us close to each other. But there also we have failed and suffered. For weakness of knowledge is the foundation of weakness of power. Until India becomes fully distinct in our minds, we can never gain her in truth, and where truth is imperfect love can never have its full sway. The best function of our



Vice President Dr. Radhakrishnan.



Education Centres is to help us to know ourselves, and then along with it, her other mission will be fulfilled which is to inspire us to give ourselves.

What has given such enormous intellectual power to Europe is her co-ordination of minds. She has evolved a means by which all countries of that continent can think together. Such a great concert of ideas, by its own pressure of movement naturally wears away all her individual aberrations of thought and extravagances of unreason. It keeps her flights of fancy close to the limits of reticence. All her different thought rays have been focussed in one common culture; which finds its complete expression in all the European universities.

vidyalanka mind of India, on the other hand, is divided and scattered, there is no common way along which we can reach it. We cannot but look with regret at the feebleness of stimulation in our academic training for the forming of our mind which in co-operation of knowledge and sympathy may comprehend the larger mind of the country. The most important object of our educational institutions is to help each student to realise his personality, as an individual representing his people in such a broad spirit, that he may know how it is the most important fact of his life for him to have been born to the great world of man.

We in India are unfortunate in not having the chance to give expression to the best in us in creating intimate relations with the powerful peoples of the world. The bond between the nations to day is made of the links of mutual menace, its strength depending upon the forces of panic, & leading to an enormous waste of resources in a competition of browbeating and bluff. Some great voice is waiting to be heard which will usher in the sacred light of truth in the dark region where we are not invited to act, we have our right to judge and to guide the mind of man to a proper point of view, to the vision of ideality in the heart of the real.

A NEED OF MORAL ATMOSPHERE IN THE UNIVERSITIES

By SHRI K. M. MUNSHI

I have found from copies of earlier Convocation Addresses that the question has been mooted again and again, whether such institutions as the Gurukul are necessary. I do not propose to ask or answer that question.

The mass production of graduates by universities is not an unmixed blessing. Universities are often examining agencies; colleges are overcrowded, working in several shifts, attention is rarely paid to the individual student, intellectual advancement is of a limited character. But more than that there is no moral atmosphere connected with the University. It is to note that there is no training of the emotions, no moral values inculcated, no religious background provided, nor even the background which is essential to every person—the background of his national life. But more, there has not been any training of the will in these universities. Except for attending a few lectures and appearing in examinations, students are allowed to live as they like, to roam about as they like, often acting as aimless politicians. On several occasions they have been found guilty of the grossest indiscipline. Thus, the officially recognised universities of this country, in spite of the broadening of the vision that they have brought about and the opportunity which they have provided, to a few for advanced knowledge, have in the main failed substantially to achieve their objects.

It is, therefore, essential that there should be educational institutions which have a different aim and method. They should not merely train and equip the intelligence but to provide moral training, a religious and national background and the will to reintegrate our culture, in the light of modern needs. Thus the urge which led Swami Shraddhananda to establish the Gurukul University has been more than justified.

Private institutions not basking in the sunshine of legislative sanction are often at a discount. More so in the future when the resources of private donors are likely to be crippled. But you have what other institutions have not. You have the Faith that you are fulfilling a mission; that you are vindicating the culture of our race; that you are producing young men and women who are determined to work out the salvation of their country and culture. It is this faith that distinguishes you from other institutions and it is this faith that would move mountains.

The Gurukul gives what few other universities give—faith in India and its culture. Indian culture lives to-day with as much vitality as it lived in the cultures of Egypt and Iran were not born. It has faced vicissitudes of centuries. It has emerged as a free and compact nation standing for the great life which our ancestors saw and served. Its mission in the future is to uplift mankind—the life of the Spirit, not the spirit in the narrow earthly sense but the spirit which rises above material comforts, which stimulates the fundamental aspirations and works for the uplift of humanity towards that Light and Freedom which we call God. This faith of ours is not of yesterday, it is as old as the Vedas, and if India lives to day, it is because of this Faith. It finds a place in the hearts of millions of Indians. Only the young educated men in large numbers have failed to capture afresh the vitality of this culture. In your Gurukul, however, as I said you have kept this Faith burning bright.

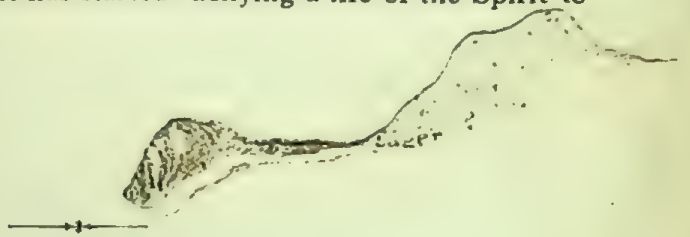
The source of this Faith and its vitality is Sanskrit. I need not emphasise its importance before you, but it is not enough merely to study Sanskrit. You must go out of this Gurukul into the world as the apostles of all that Sanskrit stands for in the same way as the ancient Brahmans who went out of their seats of learning and taught the whole of India the secret of noble living.

Materialism is too much with the world. Physical and social sciences,

while giving us many benefits, have made us squint-eyed.***In adoration of material triumphs, many of our young men have failed to see that these triumphs, without the triumph of the Spirit, are nothing but insectification of man—a denial of all that man stands for, not only in his own life but in the evolution of mankind and of the Universe as a whole.

There are several Gurukuls in this country. I wish these Gurukuls organised themselves as single body. Then will they influence India as a whole. For, remember that unless the spirit of Sanskrit captures not only India but prevails over the world, man will find it hard to resist the processes which materialistic west has started denying a life of the Spirit to man in the progressive measure.

9



2

UNITY AMIDST DIVERSITY IS THE KEY-NOTE OF OUR VEDIC CULTURE

By Dr. B. K. MUKERJI

As I stand here, addressing you today, two things come uppermost to my mind. My first thought turns on the unique character of our Indo-Aryan culture and its amazing vitality and continuity amidst the shifting scenes of Indian History. In spite of all aberrations and degeneracies which time has brought in its wake, the Indian culture retains its essential features though millennium after millennium have rolled away since its inception. You may say the old civilisations of the world have vanished away almost completely. Old Egypt, Assyria and Babylon have long passed into oblivion. The culture of ancient Greece survives indeed, in its literature, philosophy and arts, but it is a dead stream altogether which has no connection with the actual life-currents of the people. But India still lives, and lives not merely as a geographical entity, it is the spirit of India that lives in spite of all the changes that have been brought about by time and the vital links of thought and ideals still connect us with the pre-historic past. "There is" says Maxmuller, "a uniform continuity between the most modern and the most ancient phases of Indian thought extending over for more than 3000 years." At first sight it may appear that what we call Indian culture is nothing but an amorphous mass, a conglomeration of different manners and customs, of racial traits, languages and ways of life. A close scrutiny will reveal that there is a pervading spirit of unity amidst the bizarre multiplicity of forms. To find unity amidst diversity is the keynote of our Vedic culture. What the Vedic Rishis wanted was to harmonise life in all its aspects and to arrive at a uniform truth amidst the conflicting diversities of this world. This synthetic ideal would, I dare say, afford a

solution to all the complicated problems of modern times, provided it is adapted properly to the changed needs of the present society.

The other thing that impresses itself upon me, when I look round this place, is the part played by nature in the shaping of the thoughts and culture of our land. Ever since the dawn of history, our ancestors felt an irresistible urge towards nature. It was in the beautiful sylvan retreats guarded by meditative mountains. With the softly lighted forest glades and the silvery rivers meandering by their side that 'some of the choicest gifts' of human mind were developed. In the Vedic scheme of life, training of the body and the mind in the forest retreats under the guidance of teachers, was the necessary preparation which alone could enable a man to play his part nobly and well in the activity of the world. Such hermitages were also resorted to, when at the close of an active worldly career, man would naturally long for quietude and rest; and it was in these places that the mature experiences, both worldly and spiritual, of sage minds were garnered and learned treatises were written for the lasting benefit of mankind. A race of world-shunning ascetics who would simply run away from the world was abhorrent to Vedic ideas. Large-scale asceticism might have been the result of certain religious movements in our country in later days, but it is to be regarded as a lapse or aberration from the pristine ideal.

My heartfelt admiration and respect go to Mahatma Munshi Ram and his associates who had not only the bold imagination of conceiving this noble plan, which completely reoriented the existing educational ideal but could successfully carry their scheme into operation, at a time when we were under the iron grip of foreign rule and had no voice in the choice or shaping of our educational policy. It was not a question of starting a school but of creating a cultural atmosphere, moulded on the time-honoured Vedic traditions and suited to the genius of the people, completely freed from the thralldom of an alien culture. Starting as an elementary school

in the year 1902, the Gurukula has now developed into a full fledged residential University with four colleges attached to it. There is the Divinity College or Veda Mahavidyalaya, the Arts College, the Ayurvedic or Medical College and the Girls College. There is also a scheme for opening of an Industrial College as soon as funds permit. All this has been done without obtaining the least help from the British Government; and not only there was no official support, but the authorities of the Institution had to reckon, at times, with positive official disfavour.

Now, by the grace of God, the alien rule has ended in our country. In regard ourselves as masters of our own house, but along with Vidyalkar we have come numerous knotty and intriguing problems, not the least of which are those that relate to education and culture. We are assailed on all sides by various theories and ideals, some of which are plainly of exotic origin and altogether alien to our national character and traditions. A very heavy responsibility lies on the shoulders of our rulers in these matters and it is hardly necessary to say, that the choice of the right type of education and of the right way of imparting it are absolutely necessary to secure the peace and happiness of our infant democracy. I do not pretend to be an expert on educational matters and would not certainly dare express any opinion on them; but as we are on the threshold of a new era, I would invite every son and daughter of India to take a retrospect of the past and glance at the history and movement of educational ideas in our country, ever since it came under British rule. This would be but a review of our thoughts and ideas clothed in achievements and in failures, and the experiences and failures of the past would certainly be helpful in enabling us to determine how best we can guide the future evolution of our culture in a free India. Everyone of us, I believe, can contribute in his own way towards the creation of a sound public opinion in this respect and Gurukula, which did so much in the past to give a new turn to our educational ideals, can undoubtedly do much in the present set-up.

We have now attained freedom and are free to make our plans for the future. Let the educational experts do their work, but we as common men should try to think out what our educational ideal should be. We know what our achievements had been in the past and where our failures lay. It is, I think, common sense to suggest that we should not repeat our blunders and must not also go back upon what we have already achieved. Even in free India it may not be altogether unnecessary to repeat the warning which was uttered by Rabindranath Tagore, years ago, that it is hopeless to endeavour to fashion the history of one people on the model of another, however flourishing the latter may be. We must certainly with the time and adapt ourselves to the progressive needs of the world. It was because of our adaptability and power of assimilation that our culture attained such unique strength and greatness in the past, and the progress virtually ceased when, owing to political and historical reasons, these powers of adaptability were gone. The inventions of modern science have annihilated all distances of time and space and we are in close touch with all the cultural currents of the world. Let us adopt and assimilate whatever is best in them, but the cultural we should build up must be innately our own, suited to the spirit and genius of our people with its roots deep down in the fundamentals of our civilisation. What we want therefore is an educational synthesis which will absorb all that we find good and useful in the modern world and which will blend together the old and the new, the cultural and the economic aspects of education. This was what the founder of the Gurukula really aimed at, and with suitable adjustments, which the changed conditions of modern society might necessitate, the ideal holds perfectly good even today.

The chief merit of the Gurukula ideal lies in the methods it has adopted in building up the character of our younger men. The main object of education is undoubtedly the formation of character and mere

intellectual training is insufficient for that purpose. As has been said by Herbert Spencer, whatever benefit can be effected must be effected by education which is emotional rather than intellectual. True benefit will be attained when by education a state of mind can be produced to which proper behaviour would be natural, spontaneous and instinctive. From this point of view, the Gurukula plan of education is undoubtedly the best. Elimination of the corrupting influences of ordinary city life, contact with men of high ideals and character and systematic cultivation of the feelings of devotion, respect and brotherly love are the best means available to strengthen the moral forces of a man and elevate his mind. The residential system of teaching is now acclaimed to be one of the best methods of imparting education; but residential teaching in the modern style is a costly affair which in a poor country like ours can be availed of only by a few. It may be possible in a somewhat larger scale only if the Gurukula way of plain and simple living is adopted.

What the Government proposes to do in these matters I do not pretend to know. To me, it seems that it is only proper that our national Government should give the utmost assistance, it can, to the Gurukula as it stands to day, and it can not but be regarded as one of the most valuable of our national assets. It should be left to develop in its own way without any dictation or interference from outside. The authorities of the institution can certainly, if they so choose, revise their curriculum and introduce some more modern and practical subjects into it which may be useful from the economic point of view. I do not know whether it is at all feasible to introduce this type of teaching on a large scale at least up to the stage of secondary education; but it may be possible, I think, with State aid, to have model institution of this nature at a number of places which could adopt, if not all, at least the main features of the Gurukula system of teaching

I believe that there must be quite a large number of ex-students of this institution, and the services of some of them at least can be made available in the setting up of such schools. These are, however, matters of detail which can not create much difficulty, once the basic plan is agreed upon.

To the students of the Gurukula who are passing out of the University this year, I have to say a word or two. I would remind you that you are the inheritors of very high and noble traditions; you have before you examples of men whose selflessness, devotion to duty and loftiness of character could be an inspiration and guidance to you throughout your lives. The training that you have received accords with the highest ideals of our Aryan culture and you are going forth to this world equipped and armed against anything that debases or degrades a man. The learning that you have got is the sacred gift of the ancient Rishis which burns all dross and gives prosperity in this world and salvation in the next. Keep and preserve this learning as the Sagniks kept their sacred fire, with faith and devotion, and all will go well with you.

GLORIES OF OUR ANCIENT SYSTEM OF EDUCATION

By SHRI ANANTSHAYANAM AYANGAR

As I stand here to-day in this picturesque atmosphere with the lofty Himalayas standing in eternal silence and the waters of the holy Ganga softly flowing down-hill since the dawn of creation, I am reminded of the olden days of India's glory. Those were the days when the sages (the Rishis) in the ASHRAMAS for the spread of education and taught the pupils the fundamentals of learning. Theirs was a life of detachment, a life of dedication to the causes which they held dear. The ACHARYAS lived in intimate contact with their pupils—the BRAHMACHAREES. They taught them JNANAM and VIJNANAM. Before, however, I dwell on the glories of our ancient system of education. I must pay my humble tribute of respect to the memory of the illustrious founder of this University and his associates.

Towards the close of 19th century there were two main systems of education in India—the indigenous PATPASHALA system and the UNIVERSITY system. The native PATHASHALA system was in a bad plight. The pupils taught in this system of education were unable to fit into the changed atmosphere created by the impact of western culture following the introduction of western education. The University system which was introduced in India by Macaulay was intended to produce a class of people who could in course of time help the Britishers in administering the country. This system of education was completely devoid of cultural and social aspects. Education as imparted by the then British Government was actuated by purely commercial motives. What is that education which does not lay emphasis on the spiritual traits in man ? What is that education which does not teach us to love our fellow-beings, and to love our

country ? And yet in the early nineteenth century we had in our country a system of education which did nothing to develop the national consciousness of the people. Under the influence of missionaries, colleges were established in Bengal as early as 1817 but they turned out to be centres of western culture. We imbibed western culture, learnt western fashions, but we despised our own Indian culture, learning, religion, and thoughts. When things reached a climax, a chain of reactions set in. As was natural, voices were raised against the growing materialism and against the rising tide of antinationalism. The Brahma Samaj Movement in Bengal sought to stem the tide of westernism by propounding a rationalistic religion based on the Upanishads. At about the same time Swami Dayanand started the Arya Samaj movement in the north-western part of India. It was a movement which sought to develop the national consciousness of the people and was a challenge to the spirit of growing westernism. Swami Dayanand initiated a system of education which recaptured the spirit of the past. It was a system of education that was based on the VEDAS.

The impact of the twin movements launched by Shri Keshav Chandra Sen and Swami Dayanand on the people's mind was astonishing. The country regained as it were its soul. Dignity and confidence returned and there was a growing realisation of the spiritual heritage of the country. People desired a reorientation of the prevailing system of education and sought to establish a system in which both the eastern and western cultures could be harmonised and blended. Swami Dayanand passed away in 1883 but the institutions which he founded bear eloquent testimony to his missionary zeal. It was left to Swami Shraddhanand to give practical shape to the Gurukula or Teachers' Home system which was initiated by Swami Dayanand. In 1902 he founded an elementary school at Kangri which later on developed into a full-fledged residential university with 4 colleges attached to it. Swami Shraddhanand had the insight of a seer and he saw

that the movement towards purification and national regeneration did not consist only in reconversion. What was required was cultivation of purity, justice, reverence in individuals. These traits of character had, however, to be acquired by a process of SADHANA or TAPASYA. With the prophet's vision he realised that such training should start early in life and during the formative period of a man's career. Education as the basis of SHUDDHI or purification was an article of faith with Swami Shraddhanand. His aim was to revive the ancient system of BRAHMACHARYA and the Teacher's Home system which was prevalent in ancient India, to combine vidyalankar Sanskrit learning with the best in western and modern sciences, to build up character and to inculcate a sense of nationalism by making Hindi the medium of teaching.

We are all familiar with objects and ideals of the Gurukula system of education. Briefly put they are :—

- A. to revive the long forgotten ancient Indian system of Brahmacharya and make it the basis of education,
- B. to provide an opportunity for the harmonious development of the physical, mental and spiritual faculties of students by rearing them in a healthy, stimulating and inspiring environment of beautiful natural sights and sounds, away from the pernicious influences of city-life,
- C. to develop the character of the students and to foster in their minds love for the indigenous Indian culture, for plain living and high thinking and for knowledge for the sake of knowledge,
- D. to create, between the teachers and the taught, relations of love like those between a father and a son,
- E. to assign to Vedic and Sanskrit literature a place worthy of their importance in the scheme of education, and to adopt the mother-

tongue (Hindi) as the medium of instruction up to the university standard,

- F. to amalgamate the study of the ancient Indian branches of learning with that of the English language and the modern sciences,
- G. to purge the scheme of education of the defects of the examination-ridden system prevalent in the country,
- H. to impart free education according to the ancient Indian ideal,
- I. to institute in Indian philosophy, science and history,
- J. to create literature, concerning modern science and Sanskrit learning, in Hindi—the national language of India,

In these objectives we find a revival of the (Vedic) culture of allegiance not to any party or political principles but to Dharma conceived as an eternal and immutable Law or Order, which is divine in character and does not emanate from human will.

As I speak to day I am reminded of the uniqueness of the Indian culture, the culture that has existed despite revolutions, despite the waves of incursions. Time has had no effect on it. Thousands of years have rolled by; empires have crumbled; and civilisations have vanished, but India has lived. Its culture still thrives, thanks to the assimilative power of the people. With all the differences in manners, customs, traditions, there is an underlying unity which gives strength to the country and sustains it. It was left to the Vedic Rishis to arrive at a synthesis by studying life in all its aspects. They believed that most of the world's problems could be solved if life could be examined in detachment and a proper synthesis arrived at.

To our ancients education was the means to realise God. Unadulterated wisdom was the key to the realisation of BRAHMAN (Brahman).

Only by hard labour and service one can attain wisdom and only when he attains BRAHMA-JNAN that all ignorance is dispelled. In the 12th chapter of the GITA the Lord describes his BHAKTAS and gives directions to them for concentrating upon Him. In other words this means that one should see God in himself and in every being, nay the universe itself and render service of humanity. Service of Humanity was worship of God. Thus in the time of the BHAGAVAT-GITA, the idea of spiritualism underwent a change. The age-old idea of propitiating vidyalankar⁵ ⁵ices gave way to selfless service. Our ancestors realised the competition⁶ ⁶ may be the ⁷ and co-operation was the guiding factor in human relations. They sought to displace hatred by love and substitute harmony for discord. They also realised that the root cause of all evil was desire. Excessive desire led to competition. Hence they endeavoured to restrict desires to the barest necessities of life. To eliminate competition and bring about harmony in the scheme of things was the aim of their life.

It is very satisfying that the Gurukula University cherishes the Vedic ideals of education and is inspired by a spirit of dedication and self-less service to humanity.

As I look round the place I am impressed by the softening and ennobling influence of Nature on the thoughts and culture of our land. From time immemorial the people were drawn towards Nature, not nature 'red in tooth and claw' but Nature as the source of joy and happiness, as the abode of peace. It was in the calm and serene atmosphere of the hills and dales that the RISHIS meditated problems of life and found their solution. ASHRAMAS were established under the guidance of learned teachers in the secluded spots of Nature and the pupils had their

necessary preparation for their part in the active life of the world. Nature to them was not merely a background but an intensely living thing. It had a life of its own. It throbbed with vitality. They realised that all external things and objects were manifestations of the Divine and all earthly things were informed by a common Spirit. Far from the din and bustle of every-day life and nestled in the midst of the lofty hills, the ASHRAMITES learnt that Nature was a great teacher. It had a message. Even the tiniest object could teach us a lot. The Poet therefore said—

‘Little flower, but if I could understand What you are, root
and all, and all in all I should know what God and man is.’

Some of the world's choicest gifts of human mind were
in the seclusion of Nature.

The Gurukula University situated in the midst of the Himalayas sheltered from the fever and fret of the noisy world has ideal environment for the development of the mental faculties. The spirit of nature has an ennobling influence on the pupils studying in this University.

With the achievement of Independence we are now rulers of our own country. There are, however, numerous problems which call for satisfactory solution. The country's economy has to be strengthened; the people have to be fed and housed, their health has to be looked after. But along with their physical well-being their mind has also to be enriched. The world is now at a crossroad. Conflicts and tensions among nations due to differences of race, colour or religion have become the order of the day. The world now needs a revival of the VEDIC spirit of tolerance and understanding. It is for the people themselves to rise up from their slumber and give a lead to the humanity. Time has come when we must purge ourselves and the society of all evils. We must move with the times and have a new perspective of things. We must give and not take, serve and

not try to rule. Heavy responsibilities lie on the shoulders of the Government and it is needless to say that on the choice of the right type of education depends the peace and happiness of our country. Great forces are at present working in the world. Inventions of new forms of armaments and new weapons of destruction are apt to undermine the finer sentiments and sap the spirit of our people with its roots deep into the fundamentals of our civilisation. We urgently need a type of education that will not destroy the mind but preserve its finer feelings and make it fit for the service of mankind. A synthesis of the old and the new is called for. That is good in modern education has to be assimilated in the Vedic culture. You may

We all are agreed that the primary object of education is the building-up of character. Without character mere intellect has no value. It is only by cultivating the feelings of devotion, respect and brotherly love that we can hope to strengthen and elevate a man's mind and character. The Gurukula system is to be commended because it is the system which places the greatest emphasis on the building up of character of young pupils. Unlike the colleges and educational institutions of the cities which are susceptible to the corruptible influence of society, the Gurukula University has abundant opportunities to develop the pupil's mind.

It is gratifying that the degrees awarded by the Gurukula University have been recognised by the Government and financial assistance is also being provided to it. It is however hoped the Government would not hesitate to establish many more institutions of this type in different parts of the country and thus spread far and wide the Gurukula's message of love and service. It is time that we solemnly reaffirm our faith in the rich cultural heritage of our land.

Before concluding I would like to say a word or two to the young graduates. You are the inheritors of the Aryan culture. In the midst of darkness you have to keep the torch burning. You have to show to the people the right path, when they falter, you have to lift them up. Yours is a life dedicated to the service of humanity. Therefore go forth into the world undaunted and unruffled. Your learning, which is the learning of the Rishis, will give you peace and prosperity.



AN IDEA OF TRUE UNIVERSITY AND ITS FUNCTIONS

By Pt. C. V. Vaidya M. A., LL. B.

I feel a certain amount of diffidence in addressing you on the occasion of this year's convocation of your University for which you have kindly invited me ; I feel that I am not exactly the person who should address you on such an important occasion and that the honour should have been bestowed on some abler person. But I can assure you that I respond to your invitation most heartily because I have the highest respect and admiration for the work which you are doing in giving higher education to the rising generation of this country on the oldest foundations of religion and civilisation in India. For I, equally with yourself, revere and honour the Vedas as the divinely inspired revelation of the Aryan race, indeed of humanity itself, and in particular, of the Indo-Aryans; and no education would hereby worth having which would cut us off from the Vedic religion or, which is not grounded on the Vedic philosophy. The Vedas are not only the most ancient religious out-pourings of the human heart but they are also admitted by all to be the most profound metaphysical cogitations of the human intellect. They are in fact surrounded by the halo of divine inspiration. Schopenhauer speaking of the Upanishads exclaimed, 'They are the solace of my life and they will be the solace of my death. The Vedic philosophy, you will also see, has nothing to fear from the startling discoveries of the physical sciences in the west; the Vedas are not in conflict with them; on the contrary they are the more solidly based for these discoveries. The latest theory of electrons has not to teach us any thing new or further than what the ancient Vedic philosophers have taught us in such spiritual and poetic Mantras. The vedic rule of life is again the best that man can conceive or adopt for the evolution of the best in him. You have

therefore done well in basing your system of education from the primary to the Collegiate on Vedic principles and teachings.

You do well thus in teaching your students, even in the lowest class, Vedic Mantras which are the precious heritage of the Aryan people, and in the three colleges which are affiliated to your Gurukula University, namely the Veda Mahavidyalaya, the Sadharana Mahavidyalaya and the Ayurvedic Mahavidyalaya, you have properly placed Veda as a necessary subject of study for all students. It is not only like teaching the Bible in all classes of Christian educational institutions; but it is also giving the students the best basis for the right rule of the life in this world. For whatever man may follow in this world, he must have the strong foundation of a religious education for his mode of life. He can do nothing truly good if he is not truly religious and I have every hope that the Vedic training and knowledge which you impart in your institutions to every student will always make him love his country, his fore-fathers, and his Vedic religion.

The Vedas are being closely and deeply studied in western countries and notably in Germany, and India sometimes looks with envy and despair at the great Vedic scholars of the west. And yet it must be said that the western scholars can not appreciate the Vedas as truly or interpret them as correctly as Indians alone can do. Unfortunately in India Vedic studies are confined to a few only; they are many who learn the Vedas by heart but there are only a few who try to understand them. The Indian mind has latterly begun to concentrate itself on the study of the Vedas in the rational spirit. The entire credit of this is due to Maharshi Dayanand who not only himself deeply studied the Vedas in the rational spirit, going out of the trodden path of orthodoxy, but what is indeed unique, has created in the minds of his followers and of Hindus generally a feeling of intense love and respect for their divine revelation, the Vedas. Since his time the

Vedas have become a subject of rational study with many scholars in India. But there have as yet been a few Indians only who may truly be called great Vedic scholars. For my part I know only one great Vedic scholar viz. Lokamanya Tilak whose reputation could bear comparison with that of scholars in the west. I hope and have no doubt that the Vedic Mahavidyalaya which is opened by your University will in course of time become a centre of Vedic studies, well known throughout the world. I already see signs of it in the learned treatise in 2 volumes interpreting in Hindi the Nirukta of Yaska which has just been issued by Professor Chandramani Vidyalankar of this institution, himself a graduate of your University of whom you may be proud. I have just cursorily gone through this treatise and can say that he has brought to the interpretation of this Vedic work which is indeed the great illuminator throwing a vivid light on the meaning of the ancient Mantras of the Vedas from a light-house erected at least three thousand years ago, an unbiassed, equable mind stocked with full information. I need not dwell here on the various ways in which Vedic studies ought to be prosecuted in future, though I have certain definite suggestions to make on the subject based on my imperfect acquaintance with the Vedic literature. But I think besides Pali the importance of which Professor Chandramani has properly seen, Zendavesta should also be studied by a scholar who wishes to study the Vedas deeply and interpret them correctly. I am glad to see that in the curriculum of the Vedic Mahavidyalaya, attention is directed towards all the four Vedas as also the Vedangas, to Nirukta and Vyakaran, to the Upanishads, to the Dharm-sutras and to the various Bhashyas on the Vedas. For the Vedas must be studied, chiefly though not solely in the light of what later Acharyas like Ashvalayana and others have taught.

Next to the Vedas, the Sanskrit language naturally occupies an important position in the curriculum of your Colleges. One who wishes to

understand or to teach the great works of our ancient teachers and philosophers, must not only know Sanskrit, but must be able to enter into the spirit of it. I am therefore glad to find that you teach Grammar from Panini's Ashtadhyayi and the Kashika as also Mahabhashya even in your schools, though perhaps they are subjects which are rather high for them. You teach in your colleges the various philosophical works on Yoga, Sankhya, Nyaya and Vedanta and thus acquaint the student with the manner and phraseology of philosophical discussion in ancient times. The best poet like Kali Das and Bharavi, the best prose writers like Dandi and Bana are also taught, so that the student may acquire elegance of expression. It is also to be commended that the objectionable portions in their Kavyas have been omitted in your selections ~~unexpurgated~~ Alankar Shastra finds no place in your curriculum. This sort of Alankar has rightly been condemned by Maharshi Dayanand as no Shastra at all. Finally you well insist on students being taught to speak in Sanskrit, an attainment to which no attention is paid in other Universities. Speaking in correct and elegant Sanskrit may however be always kept in sight by Indian students. Sanskrit is not a dead language like Latin or Greek for it is spoken by Pandits in the South fluently and impressively, it adds to the power of the student to understand the spirit of the ancient writers and you yourself are able even to think in that language.

But the most striking feature of your institution which impresses one most is your insistence on the observation of true Brahmacharya by students while they are being educated. You insist that every student should join the Gurukula about the eighth year of his age when his Upanayana ceremony is performed; live in the institution till at least the twenty fourth year of his age and marry only after having finished his education and gone out of the institution. You have thus revived the glorious Brahmacharya of Vedic and Epic days when young generations of Aryans had

compulsorily to enter the Gurukula and sit at the feet of some great Acharya or Guru, observing a strict rule of life and celibacy and learning the Vedas as also other Vidyas, in an Ashrama situated at a distance from busy centres of life in a charming place by the side of some sacred stream. Descriptions of such ideal Ashramas, to be found in the Mahabharata and the Ramayana, show that they were not monasteries as some suppose, of Buddhist times. The Ashramas were educational institutions in which young students from the eighth year studied under the superintendence of kind and loving teachers who were householders or family men and who knew how to lovingly educate children and boys. Such institutions sometimes contained thousands of students, for a Kulapati or head of a University was he in whose institution lived ten students. They were thus residential colleges and schools, and gave the boyes the best training that could be given and free of charge, for the kings took care that such Ashramas had every want supplied.

Gentlemen, nobody can deny the necessity of this rule of Brahmacharya, so strongly insisted upon by our ancient scriptures. Indeed every nation which strives to prosper has adopted this rule of life. In ancient Greece and Rome, as in modern Europe, the state took hold of the boy at the age of eight and put him to training in state colleges to the development of his body and mind and permitting him to marry only at the proper age when he had finished his education. Unfortunately in India generally, though they still perform the ceremony of Upanayana, the Brahmacharya imposed is only for a few days and is merely symbolical. It is therefore a matter for great satisfaction to know that you have established this institution where true Brahmacharya is observed and that the institution has subsisted for twenty four years, and promises further to expand and prosper, as you have started a Gurukula even for girls where girls receive education and have to remain unmarried till at least the sixteenth year of their age.

Gentlemen, your institution can not but prosper and be an inspiring example to the whole of India, for it is based on the highest principles of education accepted not only in this country but in the whole world, on the principles enunciated and laid down by the ancient Vedic Sages. Nay, this institution of yours is founded in the very land of those ancient sages, in the Brahmarshidesh, in the land of the Ganges, the Jamna and Saraswati, in the land of Kurus and Panchals, the land famous in Upanishadic days as the land which produced scholars learned in the Vedas and warriors valorous in battle. I have not the slightest doubt that your institution will prosper and will send out graduates who will by their bodily vigour and discipline and by their mental equipment prove to the most patriotic and capable sons of our mother land.

Gentlemen, I must advert to one or two further considerations before I conclude. A University is only a true University only when it teaches universal knowledge. You will see that even the ancient sages in their Ashrams taught many other subjects besides the Vedas and the Shastras. These institutions of ancient days were thus Universities in the true sense of the word. They taught all subjects of study then known; and the list is varied enough even in comparison with the subjects of study taught in modern Universities. When Narada goes to Sanat Kumar to learn Brahman-vidya, the latter asks "What have you studied?". "I have studied" answers Narada in the Brihadaranyak "the Rigveda, the Yajurveda, the Samaveda the Atharva-veda, the fifth, history and tradition, grammar, logic, mathematics, the science of war, the science of the stars, the science of serpent and Devajana". This last subject can not be properly understood but the other subjects are clear enough and they show how varied was the education given to the young men in ancient Aryan Universities. I see that in your Gurukula also all the various subjects which ought to be studied in universities are included in your curriculum. You teach history, economics, mathematics,

politics with Indian administration. What is further remarkable is that in your Gurukula all these subjects are taught through the medium of Hindi, the mother tongue of the students. There are hundreds of Universities in the whole world but you will find no University which teaches through a foreign language except in India. Nobody will question the truth of the statement that a subject can only be thoroughly grasped if taught through the medium of one's mother tongue and further that a great deal of mental labour is saved by this method. It may also be pointed out that a language progresses and even the people who speak that language progress when that language is made the medium of instruction in teaching higher subjects in colleges, especially, history, politics and economics. I have no doubt that your colleges will be the means of furthering the progress of the Hindi language and making it fit to be the 'lingua franca' of the whole of India.

Lastly, I will speak particularly of the Physical sciences. The west has made tremendous advance in these sciences and the great power of the western countries is unquestionably due to this advance. We have nothing to lose if we sit at the feet of the western scientists and learn these physical sciences. India has no doubt been the mother country of all sciences; medicine, astronomy, mathematics, had their origin in India and have gone from here to the west. For instance, the decimal notation is accepted by all to be of Indian origin. But whatever may be said about the origin of science, it can not be questioned that the western people are now miles ahead of us, in mathematics, in astronomy, and in the physical sciences. As I said in the beginning, the Vedas have nothing to fear from this advance in the physical sciences in the west. There can be no conflict between Science and the Vedas and there need be no persecutions in India like that of Galileo in the west. You can therefore freely take advantage of the advance of western nations in physical sciences. You have, I am glad to find, already included Chemistry, organic and inorganic, in the course of studies

in the Sadharana Mahavidyalaya. You may also make with great advantage provision for teaching Chemistry as applied to industries. Indeed you may start an Industrial College if you think fit. There is nothing objectionable in obtaining knowledge from wheresoever it may be had. The Devas, as the Puranic story goes learnt the Sanjivani Yidya from the Asuras. Knowledge is divine and must be had from all sources. I have every hope that in your Gurukula the spiritual greatness of the Aryans of the East and the greatness of the Aryans of the west will mingle together and like the Ganges and the Yamuna combined run on in an over flowing sacred stream of knowledge fertilizing the whole Bharatavarsha.

Before concluding, I may address a word of humble counsel to the young Snataks who have just passed out of ~~the~~ University. I need not tell you to love Bharatavarsha and suffer every ^{kind of} hardship for her uplift; for you are fitted for that end by the very life of Brahmacharya which you have lived in this Gurukula. I have no doubt, you will love your country and will assist your countrymen, by wearing Khaddar and upholding the cause of the attainment of Swarajya. But I may make a special request to you to be a student throughout your life. Whatever avocation you may follow, you should devote your leisure to the continuance of the study of some special favourite subject, so that your attainments may contribute to the fame of the Gurukula from which you have passed out. I will pray for you therefore in the words of the Rishis :—

“Powerful may our learning be
And may we be devoid of hate.”



THE CHIEF CHARACTERISTICS OF GURUKULA UNIVERSITY

By Mr S. SATYA MURTI M. L. A.

The great characteristic of your University, on which I should like to congratulate you particularly, is the ideal of Brahmacharya, which you practise. Brahmacharya is peculiarly associated in our country with the period of study. It is not a mere physical state, it is also a mental state, and to the extent to which you produce trained Brahmacharis, who, at the end of that period of training here will enter the Grihastha life, you are building secure foundations of Hindu and Indian life.

Moreover, yours is a ~~truly~~ Gurukula. The English word 'hostel' is a poor translation for that word. You, teachers and students, not only live together, but live as members of a common joint family. The advantage of that life for true education can not be overestimated. I have already referred to your situation on the banks of the Ganges. I hope familiarity has not bred contempt in your minds. To the Hindus all over India, especially in South India, the Ganges stands for all that is pure, noble and exalting in our country. To spend some of the most impressionable periods of your lives on the banks of the Ganges, and in the beautiful surroundings is a proud privilege, for which you must be highly thankful, and of which you must take full advantage.

The medium of instruction in the University is Hindusthani, as it ought to be. I am one of those, who, though ignorant, of Hindusthani, profoundly believe that Hindusthani should become the 'lingua franca' of India, as early as possible. I hope your students will go out, as missionaries of that gospel also throughout the country.

As a humble student of Sanskrit, I congratulate you and your University on the great importance they attach to Sanskrit studies. Sanskrit

is to Indian culture, much more than what Greek and Latin are to European culture. Sanskrit is not a dead language; it is a living language even to-day, I remember with happiness my last visit to your Gurukula, when I had the privilege of listening to your debate in Sanskrit. Your attempt, to make Sanskrit once more the spoken language of scholars deserves all encouragement. When I speak thus of Sanskrit, it is not merely out of blind love, but I believe that, to every modern Indian scholar, Sanskrit is essential, if he is to live in this country as a real native. Our Vedas, our classics, our epics are all enshrined in Sanskrit. Ignorance of Sanskrit denies us our heritage, knowledge of Sanskrit gives us a rich literary heritage, which, if I may adopt a simile, is a beautiful garden with fragrant, beautiful, and perennial flowers, in whose paths, we can wander for years, deriving pleasure, instruction and exaltation, and ~~not~~ getting weary. Of Sanskrit literature I can say with some knowledge that as of all great works of art its greatest characteristic is of true beauty, that it assumes a new form every minute.

Moreover, Sanskrit is a common bond of culture of all Hindus, and should be the common bond of culture of all Indians from the Himalayas to Cape Comorin, from Kamarupa to Karanchi.

I have been deeply struck by the simplicity of your life, the gospel of self-help constantly practised here, and the insistence on conformity, which you practise. Simplicity is a peculiarly Hindu and Indian virtue, which we are slowly getting rid of. It is time we went back to it. Modern education in every University has rapidly made our men and women almost helpless. It is right and proper, therefore, that you should be trained and train yourselves in the art of selfhelp, which will add to your self-respect and dignity. I am one of those, who, without being superstitious, believe that conformity is a great individual and national virtue. I am

deeply impressed by your daily routine of life here, including the Home and the Sandhya-Vandana. Mere modern ratiocination may argue that these things are unnecessary, but there are many things beyond the reach of argument; and I am one of those, who believe that in such ceremonies there is something to be gained for the individual, the society, and the nation.

I see you have a scheme for opening an Industrial College, to be named 'Shraddhananda Shilpa Vidyalaya', and are waiting to start it when necessary funds have been collected. I sincerely hope and trust that the funds will be forthcoming, and you will soon open the Industrial college.

I notice that, in the early classes also, you are giving some practical and vocational training to the students. If I may do so, I should like to commend to your authorities the need for giving more importance to the hand and the eye to the younger boys. I would also plead for more importance being given to the study of Modern History, Politics, and Economics, and of Modern Science. It is right that your boys must be appraised with all the modern problems. The eternal varieties are the same. But still modern human life is so complex, and problems are becoming so difficult of solution that I think the education of your boys will be complete only when they get a grounding in Science, as also in modern Economics, and Politics.

But, when talking of the importance of Science, I do not for one moment forget the tragic fact, that to-day Science has outstripped humanity. Time was fifty years ago, when we all were grateful to the pioneers of modern Science, who went on conquering one peak after another of unknown regions of knowledge, and the sheer exaltation of fresh knowledge went to our head. But, to-day, while man has invented Science, he has brought forth a Frankenstein's Monster, which seeks to destroy the creator.

Science is leading humanity to destruction. The use of poison gas, aeroplanes, bombing, to destroy one another by the various so-called civilised nations is the despair of the lovers of humanity. But, I believe that we, in India, are producing and will soon produce a race of scientists, who will harness science to humanity. In that greater work, your Gurukula can play a great part. It should be your privilege to show the way to modern scientists to subordinate knowledge to the higher aims of humanity, and not to prostitute it for the destruction of humanity.

I have noticed, with exceptions, that there is an amount of inferiority complex in the modern Hindu and the modern Indian mind. You must get rid of that inferiority complex. We have nothing to be ashamed of, or apologetic about, with regard to our past. Even in our present state, we have nothing to be ashamed of. Any other ^{man} race or nation, misgoverned, impoverished, as we have been for a century and a half, will have ceased to exist. But thank God, thanks to our Vedic culture, to our ancient heritage and to our great ideals, we still live. More than that, there is a promise in the horizon of a life of freedom for this great and beloved country of ours. Therefore, you must create and seek to maintain a new self respect and dignity in modern Indian humanity. Your University has given you that education, and you must make full use of it.

Last, but not least, Europe, America and Japan are madly rushing forward towards another cataclysmic war, which will end humanity and civilisation, as known to Western Europe. I see no alternative to this but the acceptance of the Hindu doctrine of "Peace on Earth and Good Will to all men", May all the Worlds live in peace !

That can only come after the attainment of freedom by our country, and the preaching of that gospel by us. You must, therefore, co-operate in the great task, which awaits all of us, the attaining of the freedom of our Motherland. That freedom is to be attained, not merely by politicians, but

also by scholars, by social service workers, by teachers, indeed by all Indians in whatever capacity they may be engaged. We have to work harmoniously for that great ideal.

I invite all the Graduates of this University to co-operate in this great nation-building work.

There is a school of thought in our country, as in others, who believe that modern economic civilisation is the paradise of humanity. I strongly dissent. The theory of the multiplication of wants is not a precious one. Time was, when some European countries believed that China, India and other Eastern countries would be content to remain hewers of wood and drawers of water and that they could dump their manufactured goods on them. A new economic nationalism is, however, springing up, and each country wants to be self-sufficient. The tragic failure of the recent World Economic Conference is in point. We, in India, have to preach and practise a new doctrine for our economic well being. I do not believe in the indefinite multiplication of wants. We are nearly 35 crores of people. If we can but raise the standard of the average Indian to even one anna more per head per day, we shall have created a demand which will absorb the products of all our large and small industries for many many decades to come.

We have to build up our large industries, but more, our small industries. We have to re-build our villages, and if we can do something by way of adding some more to the precarious income of the average villager, we shall have very nearly solved the economic problem of India. I invite you to think of these great vital problems, and do something to help their solution on sound lines.

You, Graduates of the year, have fitted yourselves in the traditional Hindu manner for the life of a Grihastha. I pray that those of you, who are so inclined, may soon settle in life with Saha-Dharmacharinis, who will


follow you in the great occupations of life. We know how the place of the Hindu women, or the Indian women, in modern society is still in the making. Old ideas must give place to the new, they say. But, is there such a vital difference between the old and the new ? As I read our Scriptures and our literature, our women always played a large part in our lives—national and individual. We must recapture those ideals, and see to it that the women of India play a no less significant and important part in the modern pulsating life of India, than men.

I am glad to note that the Arya Samaj is attending to this problem. Besides the Gurukulas, they are also running Kanya Pathshalas, wherein our girls and women are being properly educated. I look forward to the time, when a new generation of Indian men and women will be working in various spheres, and will be able to ~~serve~~ ^{am-} our country, in the manner in which men and women of free countries are serving theirs.

To you, Graduates of the year, I have one word to say. I congratulate you on the obtaining of your Diplomas and your success, after years of hard work. Life in this University has not been very easy for you. It must have been hard, but you are benefitted by it. Your bodies and your minds must be fresh and vigorous now. Go forth then and give of the plenty of your knowledge, of your culture, and of your sweetness to those around you, in the distant villages of India. You must live lives of culture, study, and thoughtfulness. Never give up the habit of studying good books in English, Sanskrit, and Hindi. This is the greatest gift of an educated man. You must keep up that habit, You must also constantly think of the great problems. We want more and more of educated and thinking men and women, who will help us in solving the great problems, that need solution at the hands of our countrymen. You should particularly inculcate in our men and women communal cleanliness, honesty in all spheres of life, and readiness to sacrifice for the country and for

great ideals. You must recapture the great courage of our ancient heroes, physical and moral. You must learn yourselves to be absolutely non-communal. A great Hindu must be a greater Indian. Every morning in your University you pray "May what we read guard us together, feed us together, evolve our capacities together, win us glory and help us to avoid hate and envy".

There may be no greater ideal before a modern Indian of nationalism, of comradeship, and of service for the Motherland. But above all, to the intellectual products of this great intellectual seat of learning, I need only, in conclusion, commend the eternal Gayatri Mantra, which, to me, seems to be the most disinterested, most intellectual, and the most self-respecting prayer of the World.



PRIEST WORK FOR GURUKULA

GRADUATES

By Dr. Sir GOKUL CHAND NORANG

The first thing to which I want to draw your attention is that religion has very nearly ceased to be a living force with the Hindu community. I am sure many of you have been taking cognizance of it. Our community may be divided for this purpose into two classes, viz, those who have received English education and those who have not. As regards the latter, I do recognize that religion is still somewhat of a living thing with them. The idea of religion still inspires them and helps them to live, in their own way, a life which without an idea of religion would be much more deplorable, but unfortunately when this is ~~re~~ all is said. A vast majority of them are steeped in ignorance, are demoralised by superstition and are being crushed under the burden of an ignorant and hypocritical priesthood in whom they do not believe whom they despise and hate and yet are powerless to overthrow or ignore. Not five per cent of them have ever heard the names of the Vedas, not one per cent have seen their outside covers and not one in a thousand have read or can read a word of these sacred scriptures. In village after village you will not find a Hindu who performs or knows Sandhya or even visits a temple and beyond the Chenab barring big towns you will rarely find even the pinnacle of a temple to serve as a visible symbol of Hindu existence. With most of these people religion assumes some vestige of reality only on occasions of marriage or death when priests of various kind appear to receive their Dakhshina. What are the reasons for this deplorable state of affairs? Is it due to political subjection? Perhaps it is to a certain extent but it can not account for the wholesale elimination of active religion from the life of the people. The existence of mosques, the resounding voice of the Mulla five times a

day and congregation of Muslims large or small assembling as many times a day would militate against this theory. Even under Sikh rule mosques flourished, the Mullas rang out their calls and the faithful assembled in the mosques as required by their religion. Most Muslims are ignorant and can not read the Qurana but there is hardly a Muslim house without a copy of it and rarely a Mussalman who does not know his Kalama and a few essential passages of the Quran. It would thus appear that even lack of education is not the sole cause of the Hindu apathy to their Dharma.

To my mind the real reason for the practical absence of Dharma is the regrettable fact that religion is not presented to the main body of Hindus by any one and if it is presented at all it does not appeal to them in the form in which it is presented.

What is necessary, therefore, is that there should be a body of men and women whose function it should be to take religion to the homes of the people and to present it in a form which would appeal to them. Our ancestors were not unconscious of this necessity and their organization was quite satisfactory and the organisation is still in existence.

It is not possible to say at this distance of time whether this organisation was started under official imprimature or was the result of any non-official organisation. The fact is that it was an efficient organisation otherwise it would not have stood the test of time. What our ancestors had, whether officially or unofficially, arranged was that they had provided a threefold source of religious ministrations. In the first place there was the village priest called the village Upadhyaya or Panda in the Punjab. His duty was to help the local people in the performance of daily or periodical religious rites and also to perform the various Sanskars. In the second place every family had a Purohit of its own whose duty it was to preside or assist at important religious functions. This office in course of time became hereditary and upto now there is not so far as at least the

Punjab is concerned a single Hindu family without a hereditary Purohit of its own. In the third place each family had a Guru who stood above the Panda and the Purohit. While the former two kept their Yajmans in touch with the more or less mechanical part of religion and helped them in the performance of their religious rites, the Guru was intended to initiate his followers into higher truths and practices of more or less esoteric Hinduism. It was he who by his example as well as by his precept imposed upon the minds of his followers that the alleged goal of life was not merely to eat, drink and be merry or to make money but there was a higher goal which every man possessing insight into religion should have before him. He was also expected to explain to his followers that although they should not be divorced from religious rites and ceremonies and other more or less mechanical practices they were ~~any~~ stepping stones to higher things.

With this triple provision for religious instruction there should have been no danger of any Hindu family or individual becoming ignorant of his religion or indifference to its dictates and requirements. In course of time, however, the system became crystallized and a time came when it became almost petrified. When priesthood becomes hereditary and when it feels that respect to it has been assured and sanctity is attached to its personnel independent of its teaching it degenerates. The same thing happened in India and this process of degeneration was accelerated and completed by political vicissitudes through which the Hindu community has to pass. The result was that with the lapse of time the Guru and the Purohit ceased to be what they were intended to be. Their income became assured and they began to consider that it was not necessary to get themselves educated, to qualify themselves for the high functions which they were called upon to discharge. Confining myself again to the Punjab, I can say that very few Purohits and very few hereditary Gurus are men of education

and fewer still are men whose example could be a source of inspiration to their followers. As regards the local village priest he has of necessity kept up a little knowledge of the Vidhis for the various Sanskars but his ministration has become absolutely mechanical and has lost all sanctity and impressiveness. His followers have also come to think that the only thing in which the priest is interested is the fee which he expects for the performance of a marriage or some other ceremony. When he is rattling the Veda Mantras or verses from other books hardly any attention is paid to him and no solemnity at all is observed by those present.

The result of this three fold degeneration has been that the Hindus are living in a state of religious and spiritual starvation. I, however, think that there is still no cause of absolute despair. The skeleton of the organisation is still there and all that is necessary is to infuse life into it and it is this message that I want to deliver to you today. The Gurukula students and Snatakas seem to be the only persons who can be relied upon to infuse life into the dead bones of the religious organisation of the Hindus. What is required is that this three fold ministry should either be entirely replaced or should be improved to make it fit to discharge its functions. I would ask the Gurukula Snatkas to go out into the villages and settle in different places dividing the country among themselves, as England is divided into various parishes. They should then concentrate in themselves the functions of all the three kinds of priests who still continue to exist in name but have ceased to possess any utility. If each Snatak takes charge of a group of villages in course of time the whole country-side could be vitalised. By their example and by their knowledge of the scriptures they could fulfil all the needs of the people living in the villages.

I am making this suggestion obviously on the assumption that I am addressing people who are prepared to lead a life of simplicity, self-sacrifice

and service, as the kind of work I have mentioned can not be done by people who are out to make money and live luxurious lives. I feel that I am not wrong in making the assumption that these students and Snatakas of Gurukula have risen above the temptations of lucrative and luxurious life. If your object was to make money and to live lives of ease and luxury you would have probably joined other institutions for your education which would have facilitated your entry into Government service or other careers requiring university diplomas and certificates. I do not mean that graduates who would be leaving this University after completing their courses are not fit for other careers in which money could possibly be made but as I have said before I feel that your object in joining the Gurukula was not to equip yourselves for building up lucrative careers but to qualify yourself for the service of your Dharma, your community and your country. If I am right in making this assumption I expect that the scheme which I have chalked out before you will meet with your approval. I may, I think, make it clear that the career chalked out by me is not a career in which you will have to face starvation. You will certainly not be able to amass riches but there can be no doubt that you will be provided by your grateful congregations with all the necessities for life. Many brilliant graduates from Oxford and Cambridge adopt just the career which I have suggested. They never become rich but they never starve and are provided with sufficient means to live as gentlemen with modest means. In England, of course, the organisation is mainly official and the incomes of the Parsons are assured by the provision of tithes and no such provision is possible in our case but I have no doubt that those whose religious needs you minister will see that you live in comfort, that you get decently married, that your children are also provided with the means of receiving suitable education.

You will, perhaps think that I am asking you to attempt something extremely difficult. It may be so but from the alumni of this institution with its lofty ideals and high claims it is not so unreasonable to expect. If it is a patent fact as it is that the level of religious instruction among the Hindus has fallen very low and that the Vedic religion is worth preaching and propagating, and ancient Aryan culture is worthy of being revived, tell me what other means can be adopted than the one I have suggested. This is a work which can not be done by ordinary house-holders, men in Government service or in the professions, nor even by an army of peripatetic Upadeshaks nor can it be attempted or achieved by graduates turned out by the Universities, whether from the Government College or the Dayanand Colleges. They are, as a rule, by their training unfit for this sublime effort. It is you alone and Snatakas from ~~the~~ Gurukulas who can be relied upon to carry out this work. Others have attempted and have, save in exceptional cases, failed. I would, therefore, ask you to ponder over the scheme suggested by me, scrutinise it carefully and see whether this is not the only means of resuscitation of our religious and cultural life and if you are convinced that this is the only means or at least an effective means of attaining that object then consider what part you can play in that campaign. In considering this, perhaps, you will not be influenced to any extent by any consideration of the source from which this suggestion comes. You may in the words of the old poet take this suggestion as being written on a wall—consider it purely on its merits. I have an alternative suggestion to make if you feel that what I have suggested may be considered as involving too enormous a sacrifice on your part. The alternative is that after completing your courses here you may devote one or two years of your life to this work being followed by your successors and so on, each group having a shift of one or two years. During their time they can at least educate and train the hereditary priest and Purohit for the performance of their ordinary duties.

This will be utilising the material that is already in existence in abundance. It may be like scrap iron or mere ore but with your promethean fire you can clear it off the dross and convert it into iron and steel of good quality which could be put to any use and might be enabled to stand any test.





Dr. Mahajani is laying the Foundation Stone of the Science Block in Gurukula.

This will be utilising the material that is already in existence in abundance. It may be like scrap iron or mere ore but with your promethean fire you can clear it off the dross and convert it into iron and steel of good quality which could be put to any use and might be enabled to stand any test.





Dr. Mahajani is laying the Foundation Stone of the Science Block in Gurukula.



THE REAL DANGERS IN OUR PRESENT DAY EDUCATION

By St NIHAL NINGH

My own experience—such as it is —has coincided with this. I found in the Irish Free State, for instance, that the revival of Irish was imparting to the minds of Irish boys and girls sparkle and suppleness that augured well for the future of that State. This was the case after a break in the Irish intellectual life of some 700 years and the planting of Trinity College in Dublin by Queen Elizabeth to turn the Irish away from Roman Catholicism towards protestantism and to make them “mock Englishmen.”

Throughout these seven centuries there have been Irishmen who refused to be a party to the conquest of their people's intellect. The setting up, in 1922, of Ireland, excepting the six counties in the north-east, as a self-sufficing state within the framework of the British Commonwealth of free nations was preceded by a cultural movement that had for its purpose the knitting together of the threads of their indigenous intellectual life.

OBSERVATION in the course of my perigrinations in my Motherland has also convinced me that no re-creation—no regeneration—of the social order is possible except through the re-establishment of contact with the sources of our culture; and that this object can be best accomplished through the use of the mother-tongue of the student as the vehicle of learning—both cultural and utilitarian. To transcribe from the tablet of my experience but one instance :

Not so very long ago my wife and I were taken over the Kanya Gurukula at DehraDun by our friends Acharyas Rama Deva and Vidyavati Seth. At their earnest solicitation, I asked the girls studying in the higher standards questions pertaining to a variety of subjects—social

science, economic organisation, political theory, the march of events in India, China and the Philippines etc. Some of the queries were purposely put by me in such a way as to mislead those who were being questioned.

To my surprise—and joy—the girls were ready with their answers—and, so far as I can recollect, invariably with correct answers. I am confident that many young men studying at universities could not have stood the test so well.

To what cause or causes was this difference in favour of the students at the Kanya Gurukula to be attributed? To the good fortune of the girls to be instructed by teachers of a calibre out of reach of the management of educational institutions conducted on commercial or semi-commercial lines?

No doubt. That, however, was not the only explanation. The language in which they were instructed—and the impulse that was generated within them—had, I felt—and I feel much to do with the brilliance of their performance.

We have travelled far since Macaulay's day. Even without wearing goggles of the type that an artificer working with Oxy-acetylene is compelled to use, we can gaze at the sun of Western learning without becoming blinded to the virtues of the knowledge bequeathed to us by our forefathers. No longer are we merely the recipients of intellectual charity. Men of our own blood have been making original contributions of the highest merit and creating works of beauty. In all parts of our country literature of great value is being produced in languages that a century ago were regarded as rude dialects.

While proud of these achievements, I am not without apprehension in regard to the future. One of the dangers of which I am conscious is that the forces which have been turning our face back from the setting to the

rising sun may engender in us tendencies that may eventually work our ruin.

The recapture of the faculty to admire the delicate nuances of colour with which the twin sons of Surya decorate the heavens at daybreak and the rediscovery of Surya—the mighty source of our indigenous culture—are, indeed, priceless gifts. But if, in this new-born enthusiasm, we try to cut ourselves off from light coming in from other directions, we will do ourselves irreparable harm. Nationalism of a narrow, exclusive, jingo type may hide pitfalls as menacing as those into which Macaulay led us.

ANOTHER danger that I descry in our land, with its vast area, filled with people possessing diverse heritages, is that the zeal put into the enrichment of languages, some of which sometimes do not serve man's ends even within the boundaries of a province, may breed in us the parochial spirit. It may intensify the propensity inherent in our nature to take restricted view of men and matters—to confine our sympathies within a narrow circle—to strengthen our fissiparous proclivity.

The only way to ward off this danger is to develop a language to serve as the vehicle of thought in every part of our land and by every class of our people, irrespective of location, race or religion. We in northern India are disposed to exaggerate the difficulties standing in the way of developing such a lingua Indica. We look upon the languages of southern India as so fundamentally different from those we ordinarily employ that we dogmatise that there can be no hope of ever producing one that will link us all together.

After a stay of considerable duration in southern India, I have realised that the task of finding a nexus between the languages derived from the Dravidian and Sanskritic sources is not so impossible as it had once appeared to me to be. Not only had Sanskritic terms found their way into the principal tongues in that part of India, but it was also true that nowhere

else in our Motherland was Sanskrit more assiduously cultivated than in certain centres in the south. I found many words in everyday use, especially in Malabar and Mysore, which I could readily understand through my knowledge of Hindi and Punjabi.

The obstacle in the way of evolving a medium for the exchange of ideas between persons in every part of the country does not lie in the evolution of a lingua indica—that is the easiest part of the problem to solve. The real lion in the path of progress is mistaken credal loyalty—not the impossibility of developing a language that will be understood by all.

THE third danger arises out of the element of objectivity injected into the Indian educational system. Macaulay may have introduced it but the desire for its introduction existed before he landed in India, as is evident from the extract from Ram Mohan Roy's letter quoted on page 8. That desire swayed the minds of Indian parents who had no knowledge whatever of the contents of either the Macaulay minute or the Roy epistle, as it impelled the actions of the East India Company's servants who needed cheap but instructed Indian hands to carry out the British will.

This element of objectivity has overlaid the cultural motive which, from almost the beginning of time, sent our boys—and, I believe, also our girls—to the ashramas—or “forest universities,” as they are called by the Sage of Shantiniketan—Shri Rabindra Nath Tagore—who, with his beautiful imagery has built a bridge between our age and our imperishable past. The prince, like the peasant's son, carried over his shoulders a load of fire-wood, in token, no doubt, of his readiness to serve—and not only to obey—the giver of spiritual and mundane (even military) light.

While this element has overlaid the cultural aspect of education, it has not carried us very far on the path of objectivity. Otherwise our material existence would have been placed upon far stabler foundations. Men and women sent out from educational institutions in other countries

have altered the face of their respective lands, in some cases in half the number of decades that have elapsed since Macaulay turned our faces towards the setting sun. Almost within my own memory development in Canada has, for instance, proceeded to a point that a population roughly one-thirty-fifth of ours sells more to the world and buys more from it than we—poor we—do.

Objectivity is real objectivity there. Among us it is pseudo-objectivity—more a fetish than a living Force. It neither gives to our hands the technical skill nor to our will the potency and discipline without which reorganisation of life is not possible.

This two-fold danger has not been understood by our people. If understood, action on a scale adequate to avert it has not been taken.

LASTLY there is the menace of illiteracy. I know the difference between an ignorant person and an unlettered one brought up in the traditions of oral culture. With the strides that literacy has made elsewhere, I refuse, however, to delude myself with the belief that wisdom gained through the ear is adequate to the needs of our generation—and future generations—of our people.

Since that day a hundred years ago when Macaulay ran away from the problem of educating our masses, even in the most elementary way, the State has realised the urgency of that problem and the bearing its solution has upon India's well-being. Resolutions framed even before my birth can be cited—and not merely resolutions—for some effort, however incommensurate with the need, has been made. The fact remains, nevertheless, that the amount of illiteracy in our midst is appalling.

I am far more concerned about illiteracy among our women than among our men. They being the fount of life are of far greater importance in the scheme of Nature. We have to admit that fact, even though it may wound the male pride.

It is all very well for us to blame the authorities for inaction—or for half-hearted action. Can we place our right hand on our heart and wholly absolve ourselves of responsibility? What have we done, for instance, in the way of adult education—a powerful movement in countries far less in need of it than ours?

Then there are areas, vast and populous, where Indians are unfettered in at least educational matters. What has been happening there? There are, to be sure, bright spots like Cochin, Travancore, Baroda, Mysore and Gondal. But can we say that in “Indian India” there is relatively less illiteracy than in the British Indian provinces? The statistics do not puff us up with pride in this matter.

I am of the opinion that radical alteration in administration is needed and also change in the people's attitude towards education.

I wish to relate especially for the benefit of the young men who to-day receive from this Vishva Vidyalaya the scroll of parchment that is to assure them a position of some honour in our society, a story that was told me by an American educator in Japan. Upon the point of sailing from that country, I went to convey to him my sense of gratitude for the kindness he had shown me in striving to improve my way of writing.

“Do not trouble to thank me,” he said. Just bear in mind the incident that I am going to relate to you from the life of one of our great men—Benjamin Franklin.

Franklin was engaged in a calling similar to yours—that of printing and later writing and editing papers. In his young days, like you, he was, very poor. On one occasion, hard pressed for funds, he called upon a rich man whom he knew and asked for the loan of 20 dollars.

The acquaintance gave him the money. In time Franklin saved the amount and went to him to pay it back.

“When the twenty-dollar gold piece was placed on the table, the

friend expressed his surprise. He had not, he said, lent him any money. Puzzled by that remark, Franklin tried to recall the circumstances in which the coin had changed hands.

The friend acknowledged that he remembered giving—not lending—Franklin the money. Quoting Shakespeare he moralised that he never lent any money, for in lending money a man was likely to lose it as well as the friend. Upon finding that the obligation weighed upon Franklin's mind, he added :

Keep this coin and be of good cheer. Some day some one will come to you whose need of it will be as undeniable as was yours when you sought me. Give it to him. If he is an honest man he will return to you in time with the money. When he does that, tell him to keep the coin—and, in case of a similar contingency arising, to pass it on.

It is said that twenty-dollar gold piece is still in circulation somewhere in the United States, succouring some needy man or woman.

Gentlemen, I commend to you this story. This University has given you the most precious coin in the gift of man. Pass it on : Pass it on :



THE LEGACY OF ARYANISM

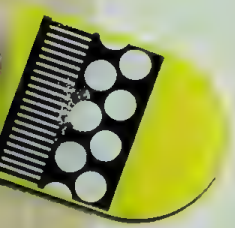
By Dr. KALIDASS NAG

Great educationists from different parts of the world have visited this unique institute and expressed highest praise and our great educational pioneer Sir Asutosh Mookerjee Saraswati along with Sir Michael Sadler endorsed fully the system of vernacularisation and nationalisation of Education which is coming to be the major problem of our universities. Almost simultaneously with Gurukula, the Santiniketan of Rabindranath was following the same system of education along national lines through vernacular, in a national setting of the Aryan Brahmacharya-Ashram. No wonder then that eminent educationists like Sir Asutosh Mookerjee and Sir Michael Sadler paid the highest tributes to these two schools as the only ones on national lines. Where our education departments and our universities were failing us, these modest laboratories of national education came to open our eyes and to help the fulfilment of our wants. That explains why Srijiut Aurobindo Ghose wrote so passionately about the Dayananda epoch and how Rabindranath paid such an exalting homage to Swami Dayananda :

I offer my homage of veneration to Swami Dayananda, the great path-maker in modern India, who, through bewildering tangles of creeds and practices—the dense undergrowth of degenerate days of our country—cleared a straight path that was meant to lead the Hindus to a simple and rational life of devotion to God and service for man. With a clear-sighted vision of truth and courage of determination he preached and worked for our self-respect and vigorous awakenment of mind that could strive for a harmonious adjustment with the progressive spirit of the modern age and at the same time keep in perfect touch with that glorious past of India when it revealed its personality in freedom of thought and action, in an enclouded radiance of spiritual realisation.



Shradhanand Guest House.



THE LEGACY OF ARYANISM

To you, my young friends of Gurukula, whom I have the pleasure and privilege of meeting here, thanks to the kind invitation of my esteemed friends Chamupatji and Ramdevaji, to you, I must address a few words now on the legacy of Aryanism. It is a priceless heritage and naturally involves a great responsibility. The religious and philosophical evaluation of this legacy has been done by many of my illustrious predecessors on this platform like Pandit Vidhusekhara Shastri, Prof. C. V. Vaidya, Prof. Mahendranath Sarkar and others. So I shall confine myself exclusively to a historical appraisal of this ancestral legacy hoping that my humble suggestions may kindle in the soul of a few of Snatakas of the Arya Gosthi, the enthusiasm to explore and discover, collect and collate, explain and interpret the baffling richness of materials of Aryan history and culture, So sadly neglected, alas, even to-day by most of the leading universities and cultural institutions of modern India, One Oriental college in Lahore, one Bhandarkar Institute in Poona, one Saraswati Bhavan in Benares, one Vidyabhavan in Santiniketan, one University of Calcutta making special provision for the study of Ancient Indian History and Culture, had proved utterly insufficient for the colossal task, If all the universities of India co-operate with one another, if they collaborate with the universities and research centres of Japan and China, Siam and Indonesia, Burma, Ceylon and ever so many new zones of linguistic, archaeological and historical studies of the Orient if they keep in touch, moreover, with the great Oriental seminars of Europe and America especially those of France, Germany and Holland we may hope some day to reconstruct our forgotten national history and rewrite the Grand Encyclopaedia of Aryan Culture. Those who, through a racial and Sectarian narrowness, have tried to prove Aryan culture to be a static one, confined to parti-

cular territorial limits, are proved to be mistaken by facts of history unearthed from day to day. Aryan history and culture, quite in keeping with the spirit of Aryan origins (as the science of comparative philology shows) is dynamical, defying all limitations of Time and space, dogma and creed, race and religion. It is an assimilative pervasive and penetrating culture, reacting and interacting with reference to a bewildering variety of races, languages and cultures of the Orient, nay, of the whole ancient world. Just a hundred years ago this stupendous cultural fabric was greeted with the mordant though stupid irony of bombastic Macaulay who summarily disposed of it as "absurd history, absurd metaphysics, absurd physics and absurd theology." With a cocksureness that is the special privilege of God's innocents, Macaulay asserted "what we spend on the Arabic and Sanskrit colleges is not merely a dead loss to the cause of truth; it is a bounty money paid to raise up champions of error" (Educational Despatch, 2, February 1835)

Little did I know that I shall have to celebrate the centenary of this least historical prophecy of an English historian by handling a remarkable volume of my esteemed friend prof. Louis Renou of the University of Paris. He has compiled with a rare devotion and French clarity, a most welcome and exhaustive *Bibliographie Vedique* (Paris, 1931) , for which all students of Indology would be grateful. In this volume of about 350 closely printed pages, prof. Renou has given us in collaboration with prof. E. Benveniste of Paris and Dr. W. Wust of Munich, an invaluable guide to all important articles, notes, monographs and volumes written on the Vedic and Post Vedic literature. The first part of the Bibliography is devoted to Rg, Sama, Yajur and Atharva Vedas to the Brahmans, the Sutras. Aranyakas, Vedangas and Upanishads with two valuable appendices on the Veda and the Avesta. In the second part, the author gives after a

most minute and painstaking research, references to general studies on and post Vedic civilisation and history including the Pre-Historic discoveries of Herappa and Mohenjo Daro, the Pre-Aryan and Dravidian problems, anthropology, ethnology, Social and political conditions, education, geography, chronology, etc. ; then follow the special sections on Religion, Philosophy, Music, Sciences and Linguistics. At the end of this valuable work, M. Renou gives four appendices on;

(a) The Interrelation of Vedic and post-Vedic India

(b) Vedic influences or analogies in the arts and thought of the occident

(c) words published before 1805 showing familiarity with the Vedas.

(d) works published before 1805 mentioning the Vedas. When we place this scholarly Bibliography of a French savant by the side of the utterances of Macaulay we can not help saying that sober History has taken a noble revenge on extravagant Rhetoric.

In 1757, Anquetil du Perron, the intrepid French youth of twenty, traversed the Indian ocean with the determination to discover for Europe the Vedas of the Aryans and the Avesta of the Iranians. His divine audacity was crowned with success and he published the Zend Avesta in 3 Vols (Paris-1771) and in 1801-2 the Latin translation of the OUPNEK'HAT, the persian version of the Upanishads made under prince Dara Sheku (1657) just a century before the search of Anquetil. Although past seventy Anquetil du perron was patiently recording in the preface of the book his personal reminiscences about the theological and philosophical doctrines of the four Sacred Books of India: "Rak Beid, Djedjr Beid, SamBeid, Athrban Beid" . That was no doubt a landmark in the cultural collaboration between the East and the west. Since then, for over a century and a half,

generation of scholars of the highest calibre have tackled with the Vedas, Aryan problem and the Indo-European origins and antiquities. That line of research has led to the development of a new science of comparative philology as has recently been demonstrated by Dr. Batakrishna Ghosh in an exceedingly interesting and able survey of "Linguistic Studies in Europe" (Vide Calcutta Review, March, 1934), Dr. Ghosh is one of the few scholars of India who has made a thorough and scientific study in Germany and France of the Vedic and Avestan languages as well as of general linguistics; and his thesis on the lost Brahmanas has demonstrated beyond doubt that what we have managed to preserve to-day as Vedic literature is only a portion of the vast wreckage of the unwritten and unrecorded Vedas as Hermann Oldenberg once shrewdly observed. Thus along with the Lost Brahmanas we may be startled someday with dissertations on the Lost Mantras of the Vedic Cycle.

Such literary and linguistic interests apart the Vedas offer in their ethnic, socio-economic and cultural data, the only traited, union between the prehistoric and the Historic periods of Indian history which has assumed such a tremendous significance since the discovery of the Indus Valley civilization by my guru the late lamented Professor Râkhal Das Banerjee, From the fourth millennium B. C. to the Fourteenth Century B. C. when we read in an authentic inscription of Cappadocia (Boghaz Koi) the names of Vedic gods: mitra, Varuna, Indra and Nasatya we may have to study Indian History with reference to Vedic literature on the one hand and the Indus, the Tigris-Euphrates and possibly the Nile Valley antiquities on the other, as Mr. K. P. Jayaswal (another venerable guru of mine has recently pronounced in his memorable Presidential Address to Baroda Oriental Conference, initiating the scheme of the first comprehensive Indian History by Indians.

It was indeed a triumphal march of Aryan culture from the land of Spta Sindhu to the Gangetic Valley, to the Pracya countries, (Prasii of Magasthenes), to Magadha-Vanga-Kalinga, till we witness slow but steady Aryanisation of whole of India including the Dravidian South. The apotheosis of the Vratyas in the Atharva Veda, the Upanishadic assertion of Unity of Godhead against the heterogeneity of cults and sects and divinities,—might, on deeper analysis, appear to be the logical consequences of the clash and conflict between the two opposite forces of Vedic progressivism and the Post—Vedic conservatism inducing the formation and hardening of exclusive groups and castes which in their turn threw the progressivists into the opposite camp of heterodox reforms of Jainism and Buddhism. In the 11th Anuvaka of Siksadhyaya of Taittiriyaopanishad we find an exhortation to the students going out of the Vedic Ashrama (vide Calcutta Review, March, 1934) Satyanna pramaditavyam dharmanna pramaditavyam: Thou must not be oblivious of Truth, thou must not be oblivious of Dharma. And it is a striking coincidence indeed that Apramadavarga is an important section of the Dharmapada which is supposed to contain the direct counsel of Lord Buddha. He used to take legitimate pride in his Aryan ancestry, although propelled by the fundamental laws of Aryanism he renounced the later Vedic aberrations and castes and proclaimed the first great dynamical religion of universal Fraternity (Maitri) which was translated into the historic reality of greater India by Emperor Dharmasoka, the loyal disciple of the Tathagata. India was again on the march and thousands of her sons and daughters inspired by the divine frenzy of spiritual nomadism congenital to the Aryan, left their hearth and home behind them, crossed the Himalyas and the Oceans and all frontiers, physical as well as cultural, to carry the deathless treasures of Aryn self-realisation, orthodox as well as heterodox, to humanity at large irrespective of caste and

creed. This history of Greater India is one of the most inspiring chapters of human history showing how the terrific deserts of Central Asia were fertilised with the life blood of these servants of Humanity who built up cases of culture and spirituality which we are rediscovering from the sand-buried ruins of Khotan and Kucha, Turfan and Then Huang. Aryo-Buddhist culture roused into new creative activity the Hellenic and the Scythian invaders into India, as well as the Iranians, the Tartars, the Mongols along the land-route and the Tibeto-Burmese, the Mon-Khmers and Malayo-Polynesians along the sea route. Fifteen centuries of this cultural and spiritual co-operation between India and the Far East has yet to be reconstructed and incorporated into the general history of Dynamic Aryanism. China and Japan are collaborating with India for over a thousand years and Indonesia or Island India (Insulindia) are still carrying on the traditions of Aryo-Buddhist culture which opens definitely a new chapter in our colonial expansion with the Yupa inscription of King Mula Varman celebrating Vedic rituals in Borneo as early as 4th century A. D. The architectural marvels like the Borobudur and Prambanan of Java and of Bayon and Angkor Wat of Cambodia, bear living testimony to the sublime audacity of our ancestors who refused to admit any frontier on the path of their spiritual expansion.

If during the terrific struggles of Islamic and Christian invasions, the Aryan spirit lapsed for a few centuries into lethargy and fatalistic Surrender to external facts, if in course of these dark ages we developed psychological and social nightmares like the outrageous cult of untouchability, child-marriage and infanticide, this nation was never deprived of the divine guidance of seers like Ramananda and Kabir, Nanak and Chaitanya till we come to our own days when we are cheered with the prophetic voices of a Rammohun and a Dayananda. May their example and their blessings purge us of all sins and iniquities and may we again be permitted to assume our

ancestral role of supplying the notes of unity and Harmony to the spiritual orchestra of Humanity ever disturbed by discords of hatred and disunion ! Even in the depth of gloom, India has prayed for light and amidst universal carnage composed the Santiparvan defying the Kuruksetra. May that eternal Aryavarta ever speak through us her deathless message to humanity !



GIFT OF THE GURUKULA UNIVERSITY

By Dr. MAHENDRANATH SIRCAR

The Gurukula must then have a special attraction. And this most probably lies in the ideal of the culture held by the university. The country finds here an avenue for its self-expression. The lure of high offices, the security of status in life can not attract students here. Still they do come. And it is almost a miracle, for in these days education has been the source of earning. The graduates of this university are at a disadvantage in comparison with the graduates of other universities. But still the Gurukula thrives ; And that really must reveal the *raison d'être* of its existence. It must have been able to satisfy the dynamical aspiration of the people in their intellectual and spiritual outlook. Without such a living force behind, the institution would long have collapsed. This idealism is its inspiration in the present, its hope for the future. Every university in order to be living must have the insight to appraise the vital needs of a society and touch and stir the vital points in its life. An institution cut off from the life of society and failing to meet its demands can not live long and can not be really helpful in the formation of life. The university must find out the ethos of the people and help its fine formation and development.

The university, ladies and gentlemen, if it is true to its vocation, should not merely prepare students for the active callings of life, but should foster in them the noble idealism and the spirit of free receptivity which can welcome the vitalising force of new truths and ideas. The university should be the place of free inspiration, free development of life and should give to its alumni, not only erudition but culture, not only versatility but creative penetration.

Love life intensively and the problem of education is made easy or practically solved. Life is the greatest teacher, it makes its own observation,

draws its own light and finds its own expression. The true lover of life is the best teacher. Life has its own indication, its own institutions. But we can not truly read them, if we do not develop fine receptivity in us. Life is elastic, and the university should be the place where the spirit of appraising life with unfettered judgment should have its true play.

The gift of the university lies not in what is imported from its day-to-day functionings or its routine work but in its atmosphere of life and surroundings which imperceptibly touches the subconscious side of life and almost unconsciously puts in us the foundation of future greatness. This atmosphere of free inspiration helps more than the routine work of the day. In the still moments of life it is possible to feel the influence of the creative spirit and inspiration that the Alma Mater leaves upon us, for the breath of spirit catches hold of us in spite of ourselves and becomes the unseen destiny moulding us and our character. Most of us forget that education is more the enkindling of the spirit rather than the acquiring of information. When life is touched, interest is created in education, and all secondary helps—information, observation, thinking—follow spontaneously.

Ladies and gentlemen in a modern city-university, this atmosphere is not so very perceptible as it is in a sequestered centre of learning. Here the receptive soul can work more effectively without being disturbed by the immediate demands of life.

The voice of the soul, the free flow of ideas and the stirring of the creative instinct can be better heard, understood and felt in an atmosphere of silence and peace; and it is for this reason that in ancient India the call of inspiration and the fountain of wisdom reached us from the hermitage in the forest. The venue of life and culture to-day is changed from the forest to the city. This might have made the modern university a place of acute thinking and diverse activity meeting the manifold needs of a complex civilisation of the day, but surely the

standard of the inwardness of spirit and cultivation of divine imagination which can grow the sense of noble idealism in man has much suffered. To-day the complexity of life is mistaken for its richness, erudition for culture, information for insight.

The positive side of our nature to-day has been so very dominant and its demand so very imperious that life exhibits conflicts, discords and clashing of interests which are welcome in the name of civilisation.

The watchword of modern civilisation is life, but it does not exhibit the finer and deeper appreciation of it which can reveal the serene delight and the tranquil joy associated with the currents of life. The time is ripe when civilisation should get its inspiration from the quiet chapter of life that lies deep down the bustle and noise raised by it. It should rise above the life of clamorous desire and find the music of life in nature and the soul. The finest poetry of the soul, the dignified philosophy of life have their origin in the moments of freedom from impulses of life and from dubious calls of civilisation; and whatever has got a somewhat permanent place in history, has its inception in the silence of the soul.

The authorities of this institution in establishing it amidst the bounties of nature have shown their respect for the ancient ideal of the inwardness of education. Education, especially the education of the soul, is the art of expressing and manifesting the finest in man, and nothing helps so much in this as an intimate association with mute nature.

We learn more by the inspiring touches of nature and man on the recesses of our being. If the inner man remains in darkness, if illumination does not enter into the heart, education can not be a blessing. Education is essentially not only understanding, but living; and unless truth is lived, the force of truth can not be dynamic in us. Modern education has

left the most important centre of our nature untouched and uncultivated, for it inspires mostly by making intellect acute.

Ladies and gentlemen ! life is the stringed instrument in the hands of Sarasvati, and should the soul-stirring strains be lost in the noise of life ? If the gamut of life can be touched and held fast to, the complex fabric of life will move in unison and harmony, and the strain of the individual strings will also become elevating in the setting. The need of the moment in our education has been to vibrate all the chords of life and to encourage the strength and the dynamism of faith which is apt to be lost in the system with a too much stress upon intellectualism. Intellectualism has its place in life, but it should not demand our whole attention and blunt the faith that moves.

Life is faith and illumination. Without faith it is lame, "without illumination it is blind." We need to-day the creative force of faith, the faith that discerns without logic, the faith that electrifies, the faith that removes all barriers and obstacles from its path and is anxious to fill us with divine enthusiasm and to give expression to the divine in man. Be strong in faith and complete in the light that faith enkindles in the heart. Ladies and gentlemen ! it is indeed a unique privilege of university men to get acquainted with the realm of creative, ideals, but these ideals can not have a long hold upon us if faith does not help us to make them actual in life. If the power of intellect can discern the ideals in life, the power of faith retains them and makes them active in us. The delight of life is in the constant striving of actualising the ideal, and unless we can claim the touch of divine faith in us, we do not see the joy of a new creation, a new realisation, a new life, a new dream.

We have lost the dynamism of faith and our education in universities has not, therefore, had the expected fruition, for, where we lose faith,

The habit of doing our little bit in the plan of life, in faith and hope and joy, should be truly encouraged, for nothing in life is meaningless and purposeless and we grow not by neglecting the duties at hand but by attending closely to them. In life's secret plan, nothing strictly is small or great. Everything is great in its own place; and it is not the magnitude of the task but the spirit in which we approach it that really matters. It is a false indication of life to be dissatisfied with its humble vocations. Welcome that which comes to you as your destined duty and do it with all the pourings of enthusiasm and love.

Life has its fine offerings for those that do not neglect the opportunities of joyful service but welcome the performance of humble duties as a preparation for the higher ones. I can not too strongly impress upon you the value of a robust optimism that refuses defeat in any sphere of life and encourages continuous striving through the hard struggles of life. The prophet of life, Browning says :—

“As it was better; youth
Strive, through acts unceasing
Towards making than repose on aught
found made.”

The machinery of life does not allow us to stand in the same place and situation. Accept the inevitable changes of life and try to formulate them according to the plan and purpose revealed in them. Rise above your own objective and purpose in the stirring :—

“He fixed thee ’mid this dance
Of plastic circumstance,
This Present, thou, forsooth, wouldst fain arrest :

Machinery just meant,
To give thy soul its bent,
Try thee and turn thee forth, sufficiently impressed."

I think that we truly stand exposed to the charge that the Indian student has lost the joy of life. It is because we have lost faith in ourselves. It is because we have lost sight and fight shy of the holy striving of life. We everywhere carry the defeatist consciousness. Faith alone can remove this canker from the soul. An air of unreality is present in our educational system. The loss of faith is due to our failure to give practical shape to the cultural ideas that we get from the university. There is a conflict between the ideas that we get and the life that we live in society. The loss of faith is partly due to the divergence of the ideals and the actualities of life.

The set ideas and the standards of the university seem to be at complete variance with the actualities and the effective adaptation of life. The university should reflect the life of the nation in all its bearings and at the same time direct its thoughts and regulate its ideals by keeping itself in living touch with its formative ideas.

The Gurukula is an ideal university in this sense. While recognising the value of the Western culture and welcoming the living and helpful ideas of the Western thought and science, it has not failed to recognise the vital needs of placing the cultural ideal of India in the forefront and in deepening its living forces upon the impressionable minds of the youth. Life can not develop with the administration of ideas quite foreign to the soul. True education begins with the mother's milk and the ideas that are administered with it.

No society can long live with the ideas implanted from elsewhere. Our family and social systems were centres of fine education in fostering the sense of spiritual communism, in holding up before us the ideals of

charity, fidelity, sympathy, and, above all the sense of integrity and the sense of a wider responsibility. These are invaluable possessions transmitted down to us; and it is to be hoped that under the changed conditions of life, these fundamental foundations of our family and social life will still continue to inspire us by their moral and spiritual vitality.

We can not stand immune from the swift changes of life to-day, unless the forces of our ideals can again be made living amongst us. The call has gone forth to revolutionise our whole outlook of life and culture; the justling of a new life is visible everywhere. This is indeed the promising sign of the time. But instead of wiping out the cultural ideas that have proved to be vital and useful through ages, our effort should be to make them really active in our life with such changes as the condition and the demand of life to-day require. But this craze for change should not be allowed to interfere with the main cultural ideas of the race which are really helpful to the growth of true manhood in us. To-day we suffer not from the want of ideas but from an excess of them and from a bewilderment which can not make a right decision and a proper selection. The result has been that living and active forces of idealism have been replaced by the halting doubt in life and its purpose. Idealism should not be confined to the dominion of thought, but should be made the living force in life, moulding and shaping the actualities of life.

Life grows by selection, assimilation and rejection. And in the hurry of life let us not forget the silent forces that make it a source of inspiration and a fountain of power.

If we can really assimilate the cultural ideas and forces in their true meaning, many forces that are crippling us to-day would immediately disappear. The time has come for exhibiting the spirit of freedom and catholicity, which is the spirit of Hinduism in our adaptation of life and not

to be bound by the rigidities of the conserving forces. The forces of conservation have done their splendid service. The time is ripe for a new creation and a new inception, which should make society more living, more dynamical and broad and catholic in her outlook.

The living forces of our culture have been hedged round by the rigid formalities, and we have mistaken formalities for life. The spirit of adventure which is the real sign of life either in its practical or in its speculative aspect has been lost, but the history of the brilliant period of Hindu life showed this spirit at its best. The need of the moment is the reassertion of creative freedom which can reject the non-essentials from our life and accept its essentials, and boldly face the adaptation of life in its new setting and environment. We should not fail in our adaptation in the formative period of life. But let not the spirit of reverential insight into the meanings of our ideals and the forces of tapasya and discipline forsake us at this trying moment.

It is indeed a matter of congratulation that the Gurukula has not lost sight of instilling creative freedom in the students. They are doing useful and active services in organising educational and social boards and making life of the community self-contained.

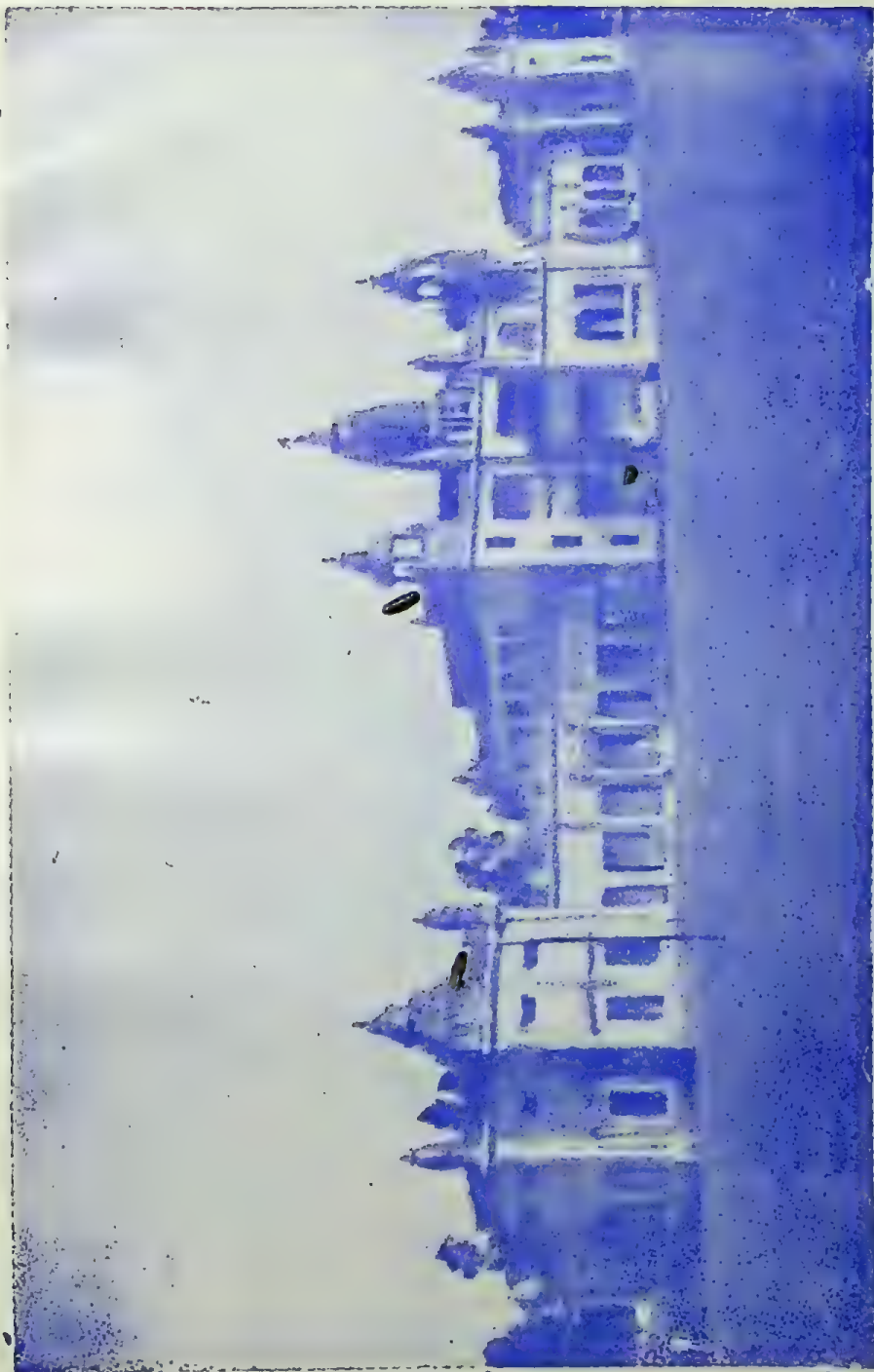
The alumni of the Gurukula can at once enter into the order of service either educational or social and can give expression to the ideas received in the formative period of their life. The teachers, the professors and the pracharakas have, therefore, a living ideal. They have created a field of service for themselves. The best amongst them are inspired by the holy ideal of keeping up the institution in its vigour and activity and therefore, when they happen to enter into the order of service, they feel the living touch of the order and get inspiration from the brilliant services of the elders.

The spirit of sacrifice reigns. The sense of self-imposed duties awakens the fine sense of obligation. The joy of giving and helping finds a better expression here than in the institutions where this spirit does not dominate.

This atmosphere of free giving, free organising and free service is helpful to the culture of the Will—an aspect of education that is generally neglected. Both the students and the teachers move here without any sense of restraint which helps them to give effective expression to their will.

Dynamical faith rouses the finest forms of creative energies in all directions of life, by making our will refined and free from its egoistic occupations.

Life is the movement of will and the more it is educated and takes finer forms, the better. Our impulses, our instincts do not allow the expression of the finer will; the will is always purposive, but if I am not erring, I should like to point out that there are moments in our life when we should seek the movement of the cosmic Will in the formation of our destiny. At times, the cosmic transfiguration brings home to us the presence of the cosmic will in spheres of human activities. It is the imperceptible force that is constantly shaping the course of events. I do not for a moment minimise self-help and self-regulation. I am anxious only to be acquainted with the source of endless energy and power. And the more we can draw our dynamic inspiration from this source, the more we can move cosmically and effectively. This cosmic Will starts activity in us when we are free from desires and impulses that cling to our little self and open in us the finer channels of perception, supra-mental heights of realisation and secrets of divine life. To this end, we require a preparation—a fine being that can vibrate with the silent but sure forces moving from within. We require to cultivate the silence of life and to contemplate on it from this point of view.



Veda Mahavidyalaya and Library.

"It is," in the words of Emerson, "the soliloquy of a beholding and jubilant soul."

Cultivate the companionship of profound silence. It will give you strength, decision, power, vision and intuition. Discontent with life proceeds from the inferiority of will. The will of desires and insistences make us weak, but the will, fostered in silence, makes us strong. The system of present day education fosters restlessness, creates desires, but it does not teach the silence of the soul whence proceeds the effective and irresistible will. Silence is required for the truer assimilation, the finer understanding, the intuitive vision and the stirring of the will.

It is, indeed, a matter of supreme gratification to see that the Gurukula begins the day's work with the invocation of the Supreme Truth and the performance of Havana (sacrificial rite). This affords an hour of silent meditation in an atmosphere of surcharged life and purity. This must be of real help to the students by beating the softer chords of their being. It gives freshness, helps penetration, fosters purity and creates enthusiasm in the work. The congregational prayer has a value in cementing the ties of friendship with chastened love. It makes life great, easy and delightful. The too much positive tendency of the age in discarding all religion, all gospels, and in not recognising the value of spiritual fellowship, has been detrimental to the growth of the soul, which requires at times the living and genial touch of inspired personalities.

If the culture of faith and will is necessary to rise above the inertia of life, and to make it effective in the creative formations and expressions, the deeper call comes to realise the truth aspect of the divine.

Creative freedom should mingle with harmony to give the finest expression of life. I hope I am not far from truth when I say that in all departments of life this unison of harmony and creative freedom has been the elevating ideal of our civilisation.

Creative freedom gives the joy of progress, the joy of life; harmony gives insight into the life of the whole and the peace that passeth all understanding. we should be keenly alive to the incessant demands of new creations and at the illumined vision of harmony. The spirit of harmony can inspire finer and deeper fellowship with the wider life of humanity, Nature and God. Let not the pragmatic considerations of life blind us to the heavenly joy of welcoming it with all its inspiration from far and near.

The finer harmony of life is wonderfully blended with its creative urges. The best harmony of life is really enjoyed in the moment of finest creation. The more we can fill out being with the sense of harmony, the more finely and effectively creative we become.




Brahmacharya produces a harmony in our vital being, meditation a harmony in the mental being, and surrender a harmony in the spiritual being; and when these harmonies are blended in the Peace of the Soul, the finest revelation and the worthiest creations are the natural result and outcome. All the parts of our being must be in unison, and when the complete harmony is established in us, we can perceive the universal harmony and the symetry of the cosmic life exhibiting to us the secrets of life and the living soul that vibrates in all.

Life has its play. Life has its transcendence too. The former often attracts us all, but the latter attracts very few bright souls. This requires the finest development of our being which can rise above the satisfaction of pragmatic instincts to find the finer blessedness, strength and power in Truth.

Life, as it stands to-day, is far off from this divine event; but no life to the Indian is sacred which does not feel the touch of the supra-mental Truth. Such a life can be lived. Inspiration can visit us from this height, and the history of India is really made up of seers and saints, Jainavalkya and Janaka, Krishna and Rama, Buddha and Sankara, Ramanuja and

Chaitanya, Dayananda and Ramkrishna-sages who have felt the touch of supra-mental life and truth, and from time to time directed the attention of the race to them and filled it with the inspiration which they have drawn from such exalted heights.

The rishis of India have left us a heritage. Is it too much to ask to make it again living in our life and mould it in a way which will make it effective, powerful, sweet and dignified ? Life must attend to all immediate needs and formations, but unless we can see the face of truth in moments of exaltation, life has not its full blossoms and fruition. Life is a plant with its root in heaven and foliage on earth, and our earthly pre-occupations should not blunt the soul to its divine birth-right of Peace, Dignity, Beauty and Truth.



THE TYPE OF EDUCATION WE NEED

by SHRI M. S. ANEY

On no subject have learned men waxed so eloquent and have been so eloquent and have been so vocal as on the ideals of education, its aims and so on. It would be a modest and moderate estimate if I say that not less than 1000 learned scholars in the civilised world deal with the subject of education in some form or other in their addresses every year. The only redeeming feature is that all of them do not speak in the same language, therefore, most of the speeches are unintelligible and remain unnoticed by people not knowing the language. If all of them were to be read, by one individual, he will have to read not less than three speeches a day. There will be hardly time enough for that Student to be attentive even to the physical needs and requirements of his body. When such a problem is presented to us in all seriousness, I am inclined to regard that when God is said to have confounded the tongues of men, it was blessing in disguise of curse. If the whole world would have spoken the same language it would have been impossible even for the most advanced country to maintain an upto date library anywhere. I very much doubt whether a common language throughout the world would have really conduced to the general happiness of mankind and promotion of community of interests or worked otherwise.

without being pedantic I think that any educational system which is worthy of recognition must have certain definite objects to pursue and achieve. A purposeless system of education will only turn out young men who are unable to play any useful part in the world after they come out of their Alma-Mat. The system of education which prevails in almost all the Universities established in India is to my mind one without any definite purpose in view. The system leaves no imprint on the mind or the heart of the recipient. His mind after having gone through a course of education

over 15 or 16 years is like a clean slate on which anything can be written. It is a mind which can be subjugated and brought under its fascinating control or spell by any author who knows how to wield his pen with facility and express himself in a fascinating style. He is not at all inclined to question the author and challenge his conclusions. But those who are brought up in the school of education which had never placed before the young boys any ideal of the purpose of human existence or human dignity and human responsibility, have really no mental, moral or spiritual convictions by which they should be able to judge the observations of the authors whom they happen to read. Most of their reading is for recreation and little if any for serious study. The result is that the Indian educated youth on the expiry of the period of his graduation generally moves with a vacant mind, unable to know ~~what~~ he is, what he should be, what is his mission in life and what is his goal. He does not know where to go and what to do. He is a man with no vision, no spirit of adventure and no initiative. Like a baby he still stands in need of spoon-feeding. Some one must provide him with the means of maintenance or else he will starve. It is an extremely pitiable and deplorable picture. But that is a reality to which it is no use to be blind.

Having thus drawn a rough sketch of the evil consequences of a purposeless system of education I will like to make a few observations as to the nature of the purpose which any educational system must be designed to serve.

Education in my opinion, must recognise the salient fact of the duality that permeates the entire creation which the Indian philosophers generally describe as जड़ and चैतन्य. While the first is transient the second is eternal. Aim of education should be to give opportunities for the proper development of both these elements in the human being. Spirit of the man is to be distin-

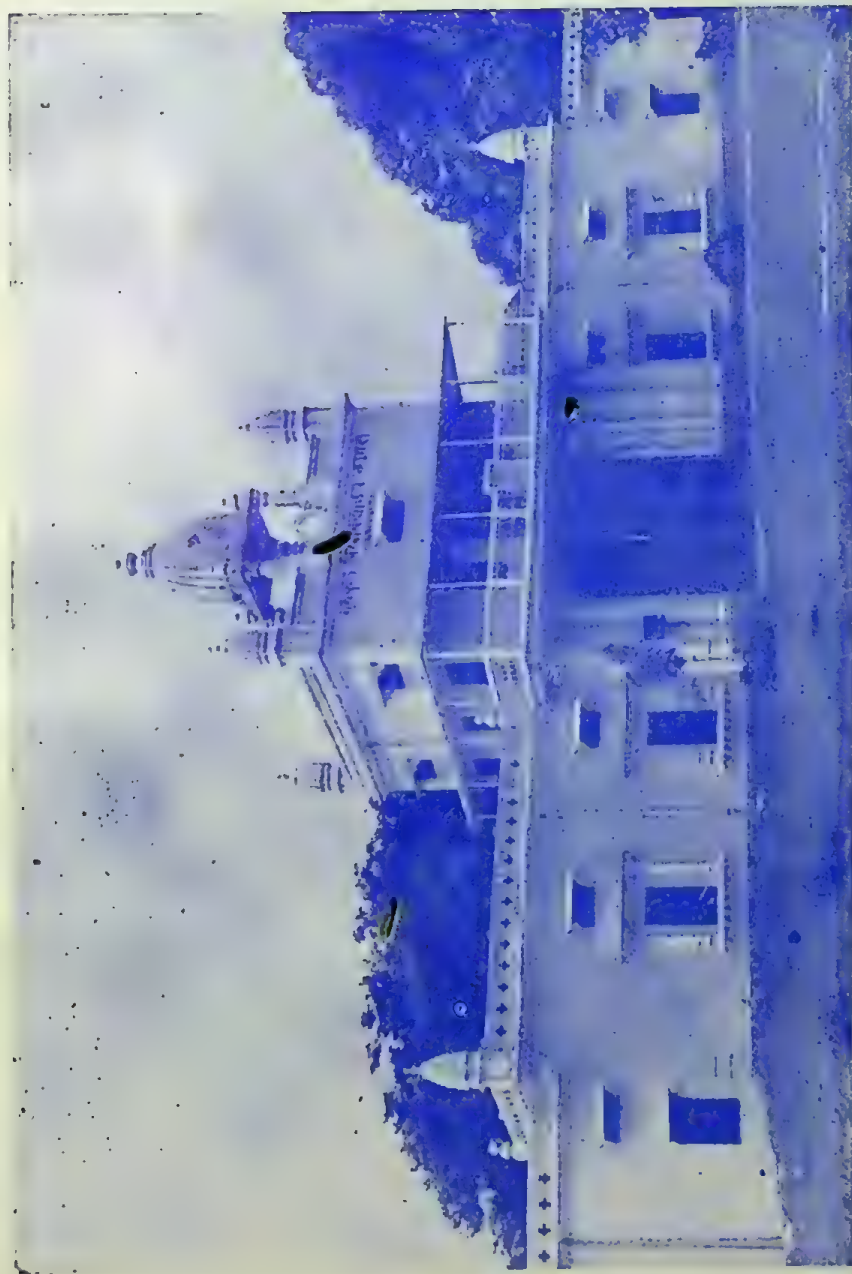
guished from the flesh of the man for the purpose of education. The system must make an adequate provision for the education of both. Before chalking out any curriculum of study or course of discipline it is necessary to clarify the ideas regarding the spirit and the flesh a little more. The spirit in the individual human being is the particle of same eternal spirit which creates, preserves and destroys the phenomenal universe.

‘जन्माद्यस्ययतः’ Is the definition given by Badarayan in his Vedant sutra. The spiritual and religious education must aim to awaken in the individual the consciousness of being one with that Universal Spirit, the unborn primary cause of the creation and to mould the course of life so as to be consistent with this higher and nobler conception of his existence. I regard this part of the educational system as the most essential part of it. A proper conception of man's relation to the creator and his own place in the creation, is essential for him to play his part faithfully and intelligently. Unless particular attention is paid to the fostering of this spiritual faculty there is little chance for the humanity as a whole to make any real progress towards the goal of universal peace and universal brotherhood. Indifference to the real religious education so conspicuous in the educational systems has been the main reason of the numerous evils that make human existence miserable, and human history a story of perpetual strife and perennial factions. Indian Rishis have valued this aspect of human development as not merely most precious but essential and indispensable and bestowed greatest thought over the same. A careful study of our religious literature and the philosophical systems coupled with rigid attention to the observance of the rules laid down in the Shastras for the observance of Brahmacharya Ashram can serve to gradually uphold this spiritual faculty. The period of training will certainly help the development of character, emotions and other finer and sublime qualities which constitute the essence of the spiritual man. That the man can be in direct communion with his God and realise the

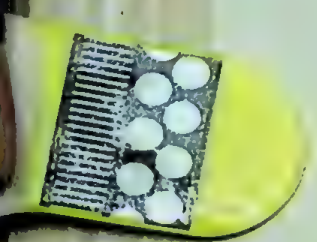
bliss of being one with him is an article of faith with those who are brought up in the Vedic Culture. God's existence and the religious knowledge that serves as a means to its realisation are the target of the criticism mainly by those who have been in recent years coming in contact with the Communist cult and its teachings. That cult will sap and uproot the very foundations of human civilisation and culture. The faith in God as the perennial fountain of all bliss and source of inspiration to all in their pursuit of the happiness of their fellow-beings on the earth is the bedrock of Vedic culture. It is not a mere dogma but a rule of life that has to be taught and made part of his very existence by the study of the Vedic and philosophic literature and by the loyal and devout observance of the rules of the Brahmachayra Ashram, if the three cardinal injunctions speak the truth, follow religion and study the Vedas and Shastras expounding vedic knowledge and Vedic religion be faithfully observed, the problem of the spiritual education of man can be satisfactorily solved. Sir, I went through the Curriculum and Tllabrn of this great Gurukula Vishva Vidyalaya. I was greatly delighted to find that due emphasis is given there on this aspect of education.

Having so far dealt with what I have described as the education of the spirit the permanent element within him, I must also make a few observations on the education of the fleeing element the flesh in him. The physical existence of a man in its widest sense is only an environment for the soul to live. Human body is described something in the nature of garments which a man may cast off or change in accordance with the changes in the environments under which he has to live. All that is comprised in the term study of science, literature and arts comes within the sphere of the subjects of the education of the flesh of the man. Here the educationist must carefully take note of the times and surroundings under which the human body has to grow and be useful. He has to study the problem of scientific education of his students with the same vigilance

which the commander in chief in charge of a big national army generally gives in the formation of his army. He has to carefully note the changes that are coming over the methods of war-fare, the improvements in the machines and weapons designed to defeat and destroy the enemies, the size and formation of the regiments so as to make them mobile and so on. Greater attention has to be given to the developments and adjustments of details and less to the principles. The education of the flesh in man must serve to make him a proper and useful and efficient unit of a big organisation that has to play a part in peace and war continuously for its own progress in particular and that of the humanity in general. The educationist must therefore provide all facilities to the students to get the latest and upto-date knowledge of the sciences and arts. The great economic and industrial progress of Europe and America is mainly due to the marvellous advance which the applied sciences have made with the help of the research work carried on systematically and patiently by the scholars and scientists in their laboratories in those countries. India is far behind the civilised nations of the world in this respect. During the last quarter of a century the attention of the Indian Scientists is being gradually drawn to the backwardness of the country and a change for the better is undoubtedly coming over. Indian research has now gained a footing in the world of Science. It has carved out a place for itself. But let it not be ignored that the pace of this progress is still very slow. The reasons are obvious. Our Universities are not able to provide the research scholars with all the facilities and there is not sufficient encouragement forthcoming from the quarters to which this class of workers generally looks up for support. I will consider as wholly defective any scheme of education that does not recognise the importance of the study of the physical sciences and make adequate provision for their study and research in its curriculum.



Shradhanand Gate.



I have referred already to the necessity of training the individual to be a fit and efficient unit of a big organisation which has to think, move and act collectively if it wants to survive the strenuous struggle for existence that is going on all over the world. The struggle sometimes appears in the garb of economic competition, sometimes it manifests itself in the form of military oppression. At times it dissembles itself in the innocent form of philanthropy and missionary zeal. But all the same it is one and the same struggle carried on by the strong against the weak, by the literate against the ignorant and by the rich against the poor people for domination and exploitation. It must be one of the avowed objects of our big national universities to equip the youth with the strength and spirit to fight this sort of domination. Association with a foreigner on terms of equality is compatible with the dignity and self-respect of any people. But long and abject submission by one people to the will and rule of another people can not continue long without distinct demoralisation and degeneration of the people who are ruled.



EDUCATION SHOULD NOT BE AIMLESS AS IT IS TO-DAY.

By HON'BLE SHRI SAMPURNANAND
MINISTER For EDUCATION, U. P.

The Gurukula is one of those noble edifices—I am not speaking in a purely material sense—which the Arya Samaj has reared in the country. It is not necessary to be an Arya Samajist to appreciate the great value of a thing like this. I am myself a Sanatan Dharmist but have no hesitation in admitting that like thousands of other Hindus, my outlook in life has been profoundly influenced by the Samaj and some of these great men who have owed it allegiance. The number of educated Hindus who have come unconsciously within the orbit of the Samaj's influence must be very large indeed. One may not agree with the theological doctrines and metaphysical theories of the Samaj but that it has deeply influenced the spiritual—mental equipment of Hindu Society goes without question. Those social reforms for which the Arya Samaj devised a decade or two ago are now the accepted articles of faith of Hindu Society. This is mainly responsible for the practical disappearance of that antagonism which previously marred the relations of these two sections of Hindus. No spectacle could be more painful than that of bitter fratricidal quarrel between people who hold the same scriptures in veneration, accept the authorities of the same canons of law and morality, are proud of the same culture. Fortunately for us all, those days are gone, never to return.

Not only Hindus but others who had and have fundamental differences of opinion with them would unhesitatingly admit the greatness of the personalities of some of those men who have been associated with the Arya Samaj. So long as society attaches any value to one pointedness, sacrifice and patriotism, surely every one will bow his head in memory of men

like Lala Lajpat Rai, Swami Shradhanand and Mahatma Hansraj.

Although there are several institutions working today more or less on the same lines as you are, this Gurukula is, I believe, the oldest of them all and we are all watching this experiment with interest. Our country and particularly our province has been noted for its love of learning. We have ancient seats of learning—Kashi, for instance, of which I have the honour to be a humble citizen—of which any country may well be proud, cities which the University towns of the west can not rival in any respect. Thousands of students still receive education there at the hands of scholars who do the work not because of the wretched salaries they receive but because they consider it a sacred duty to hand on to other the torch of knowledge which they have received from their preceptors. For want of State support, this system has fallen on evil days but what still remains is a reminder of what it must have been in its days of glory.

In the Gurukula you are carrying on the experiment of combining the old and the new, running a University on ancient lines under present-day conditions. Here you have not only made the attempt to impart higher education in Hindi but you are making your students live very much in the way students lived in the Gurukulas of old. Now, the life of the student is a preparation for the life of the house-holder and very much on the same lines. This was so in ancient India. The Brahmachari lived among Vanaprasthis and his food, mode of dress and daily routine did not differ very materially from those of the ordinary citizen. To-day it is different. The life inside the Gurukula is lived in a plane apparently entirely different from that of the world outside. This is liable to produce one of two psychological reactions : either an inferiority complex or a superiority complex. Man is gregarious and one essential condition for social life is similarity. Dis-similarity makes one ill at ease and one tries to find some kind of an explanation for it. Either one imagines oneself to be an object of satire and

contempt to other people and develops a defensive attitude of demonstrating one's equality to others, picking up insults where none are intended or, on the other hand, one imagines oneself to be immensely superior to others where criticism has no value and must be treated with contempt. Either frame of mind is unsocial. I hope you keep a watch on this.

I shall not say much about your syllabus and teaching. Here, as in other educational institutions, questions like these must have arisen : Should Science be made a compulsory subject ? Is it worthwhile teaching literature ? At what stage should specialization begin ? We in this Province have entered a period of great changes in the field of education. True, most of these changes lie in what is called the field of primary education but they are sure to affect all aspects of education in the end. You will no doubt be taking an interest in this aspect of our national life. I should like to refer here briefly to the demand that we should recognize the Gurukula degrees. The question is before the Government and we shall announce our decision shortly.

There is one question which has assumed great importance of late, the question, namely, how far education should be controlled by the State. In so far as control means merely seeing that accounts are properly kept and that the institution is doing the work for which if was started, there can not be two opinions. The State represents the public and must see that all bodies to which public money is contributed work properly. All institutions, registered and unregistered, aided and unaided, those whose degrees are recognised and those whose degrees are not, must submit to State control to this extent. No institution which derives advantage from the orderly conditions created and maintained by the State should not grudge the State this power of general supervision. But control to-day means much more than this. Look at what is happening in Germany to-day. The State determines not only the age at which education should begin, the numbers of those who shall be educated but also who shall teach, who shall study,

how teaching shall be given. Teachers and taught must be pure Aryans which means that they should be able to prove non-Jewish ancestry at least up to their great grand-fathers and great grand-mothers on both sides. I have seen extracts of some lessons on grammar and geography for children in the primary classes. They are designed to make them good Nazis, people who refuse to acknowledge that any useful contribution to world culture can be or has been made by non-Nordics, particularly Jews, and are firmly convinced of the superiority of the German race and all that it stands for. This goes on right up to the University. We in this country have some experience of the results of such teaching. The history we learnt at school was designed to create the impression that Hindus and Muslims are utterly alien to each other, that the people of India have almost always been a subject race and that they never knew real peace and concord before the advent of the British. We lost all confidence in ourselves as a nation. Where the State undertakes such regimented teaching in an organised manner, the results are bound to be striking. A man with a peculiar attitude on life is being created. And we must remember that the same attempt is being made, with more or less success, in every totalitarian country. This is bound to lead to an intensification of national pride and prejudices, and consequently to wars and tearing up of treaties. But is this to be allowed to go on? Is there to be no standard of values common to all civilized mankind? Are truth, virtue, morality, to have a different meaning in every country, in every context? If so, how will commerce and cultural exchange between peoples be possible? Are culture and civilization doomed to perish today?

Analogous, and equally important, perhaps, is the question how far education is to be regulated by the tenets of any particular religion. For instance, you, here, look upon the Sruti as revelation. Whatever does not seem to accord with your interpretation of the Sruti must necessarily be

wrong, for the word of God is self-evident Truth : all else requires demonstration. Science is every day studying phenomena and framing hypothesis which in some cases may appear to come into opposition with scripture. In such a case, one of two things happens. Either an attempt is made to distort scripture and its interpretation and make it to convey meanings which will some how embrace the results of scientific research or to denounce outright the theories of the scientist. We have seen both things done. The first is unfair to scripture, the second to science; the first degrades religion, the second stifles the advance of knowledge. We know that even in advanced America, the teaching of Evolution is taboo in some institutions and I shall not be surprised if, nearer home, some educational institutions try to subject their staff and students to some kind of a searching religious inquisition. The result can only be hypocrisy and cant. Essentially of course Truth is one and, if scripture is really revealed knowledge, truth in the laboratory and truth in the pages of Holy Writ can not be different things. But I submit that no attempt should be made at arbitrary reconciliation and what is worse, on a priori grounds, to sacrifice one at the alter of the other. This would be bad both for science and religion.

But having said this, I must hasten to add that I strongly feel that while knowledge and the spread of knowledge i. e. education, in a broad sense, should not be tied down either to the chariot wheel of the State or to those of a religious dogma, it should not be aimless, as it is to-day. The great defect in modern society is that life has no aim, no goal.

The individual works for his self-aggrandisement and theoretically he puts no limits to the bounds of his ambition. This is equally true of nations and States. We see a perpetual war of each against each and of each against all, unbridled competition is the law of life. This accounts for the fact that in spite of all the tremendous advance in knowledge made in recent

years, we have not been able to banish disease and poverty from our midst. Ages ago, the Aryans of India, devised a scheme of life which, whatever its shortcomings in the world of to-day, was a complete and self-consistent scheme. There was a work for every man and a man for every work. The life of every individual and of every group fell into its place in this scheme and was regulated by it. A man had the greatest freedom of thought and action—no one bothered, for instance, about other peoples' theological beliefs consistent with the Varnashram Dharma. To-day, the leaders of Socialist thought—Marx, Engels and Lenin—have placed another scheme of life before us. These two schemes are different from each other in a hundred different ways but they have this in common that they substitute order and co-operation for anarchy and the law of the jungle. They teach that a man's worth is to be measured by the sacrifice he makes in the service of others, not by the money he earns. It is absurd to talk of the individual as an entity apart from society. Society consists of individuals and the life of the individual finds its functions and completeness only in society. It is absolutely necessary, therefore, that we should have a complete picture of the kind of society, the kind of man, we want and education should then proceed to mould men accordingly. Such a picture can not be based on the efforts of imagination of a brilliant thinker alone : it will have to be based on a philosophy of life by which all the activities of men and groups of men will be co-ordinated. The Aryan had his Vedanta and his doctrine of Karma; the socialist has his theory of dialectical materialism and his materialistic interpretation of History. The truth may lie in either or both or neither of these systems of thought but mankind must get itself to the task of evolving a rational scheme of life based on a rational, comprehensive philosophy. It is the absence of such a basis of conduct that permits the man of science to sell his knowledge to the selfish capitalist and allows intellectual and material resources which could convert this earth into paradise to be used for pur-

poses of wholesale destruction. The man of science must realise that he is the Brahman of to-day : he must not prostitute his knowledge for base ends or else it will destroy him and the world in which he lives. This is the greatest problem of to-day, if culture and civilisation are to be saved and the responsibility of those of us who have anything to do with education is great indeed.

I should like now to address a few words to the graduates who are leaving the Gurukula today, after taking their degrees. I wish you all a long life and all happiness and prosperity, the fullest realization of the four Purusharthas. May no sorrow or failure cross your path in any corner of the universe slightly altering the words of the Sruti:—

‘May the Heavens above and the Earth below give you abhaya (absence of fear, disappointment, failure) may the intervening space give you abhaya, may you have abhaya, in front and behind, above and below.’ May you prove worthy householders and citizens.

There is advice which can be given to graduates in all ages and times. In the words of the Upanishad, speak the truth, practise Dharma, show reverence to your parents and your preceptors, repay the triple debt to the gods, the Rishis and the fathers. Work not for reward but for a sense of duty, for the service of humanity. All this is sound advice and you have to take it to heart but you will have to interpret it according to the circumstances in which you find yourselves today.





Veda Mandira.



Dr. Sampurnanand ji

GURUKULA—THE HOME OF THE TEACHER

by Dr. SHYAMA PRASAD MUKHERJI

I have no desire to trace here the growth of the educational system in India in detail. Macaulay's prophecy was partially falsified by the results that followed its adoption. The national consciousness of educated Indians could not be suppressed and far from being the supporters of an alien rule, they themselves became the torch-bearers of revolt. The education of the masses was neglected in a manner unprecedented in the history of any civilised administration. The educational system failed to serve the real needs of India and its defects were soon manifest to patriotic Indians themselves. Attempts have, no doubt, been made to introduce far-reaching changes into the educational system from time to time and to co-relate it in some degree with the needs and aspirations of the people. In the field of higher teaching and research in arts and science, it has been demonstrated that the power of original thinking of Indian scholars has not been extinguished and they are capable of holding their own against any foreigner. Partial success has been achieved in some spheres of thought and activity but a general dissatisfaction is evident suggesting a thorough overhauling of the entire system.

The problem of education can never be fully solved in a manner acceptable to self-respecting Indians until and unless it is left in the hands of a government representing the national will and freed from foreign domination. Without freedom and full control over our own destinies, we can not reshape our educational policy entirely according to our will and requirements. So long as the present situation continues, however, it is obvious we have to make the best use of the existing machinery and by constant efforts and agitation secure changes and improvements which will bring us as near our goal as possible. Acceptance of our national languages as the media of instruction and examination up to the highest standard is a fundamental condition which

has yet to be fulfilled. You have rightly adopted this course in developing your activities. Each Province has its own major language and that language should be accepted in its own educational sphere. If there is another language which has a substantial number of adherents, this may also receive recognition under suitable conditions, although the multiplicity of languages within the same Provincial zone may lead to obvious complications. A bureau should be set up in each Province under the supervision of well-trained scholars and working in close co-operation with Government and Universities, the preparation of books in all subjects of study in the Provincial language. A working knowledge of English at the post-elementary stage is sufficient for our ordinary purposes, except in the case of that limited number of scholars who may choose to study English language and literature as part of their academic training. Similarly a working knowledge of Hindi is essential so as to maintain direct contact with peoples of different Provinces in India. The study of different subjects has to be re-organised in a manner suited to the conditions of our country. Subjects like History, Economics and Social Science have to be dealt with in relation to Indian environments. With regard to Science which knows no geographical boundaries, the nomenclature should not be divorced from what is in use in other parts of the world, for only thus can we keep ourselves in touch with world-progress, and retain contact with co-workers outside our own limited sphere of activity.

While we can not but emphasise the need for well-equipped libraries and laboratories, seminars and museums in any system of national education, we have to keep down un-necessary expenditure on buildings and hostels. In a poor country, such as ours, we should aim at minimising expenditure in every possible manner so that money thus realised may be utilised for the progressive expansion of education. The condition of living and training of our alumni should be such as to render it possible for them on the termi-

nation of their studies to identify themselves without any pang with the environments amidst which they had been previously accustomed to live. Nothing is more ruinous to the cause of our country's progress than to create a separate class of so-called educated Indians, entirely out of touch in outlook and mode of living with the vast millions of their less fortunate fellow-countrymen whose service must be our prime consideration.

Education can hardly be separated from the social and economic surroundings of the people. While those responsible for imparting education can not guarantee employment to all students, the system should be so regulated that the training given by us is a help and not a hindrance to them in their struggle for existence. For this reason education must be many-sided and institutions of various types must grow up so as to train people in manifold directions suited to the economic and industrial progress of the country. It is in this sphere that a National Government will deem it a supreme duty to co-ordinate effectively the activities of academic institutions with trade, commerce, agriculture and industry. There can be no clash of interests among these agencies only if all strive to achieve one ultimate end the service of the nation as a whole.

Relation between teacher and student must be such as between father and son. It is only by the fulfilment of this condition that a correct standard of education can be maintained and its objects properly fulfilled. Obedience that grows out of spontaneous loyalty and affection is permanent; enforced discipline is of but temporary value and fails to mould the character of the students. Your basic concept of Gurukula—the home of the teacher—is a gift of the ancient Indian mind and has seldom penetrated into the artificial atmosphere of residential schools, copied from the Western pattern in many parts of India. An Indian Gurukula can not separate from the mainsprings of Indian Dharma, interpreted in its broadest sense.

The heritage that belongs to an Indian youth must be clearly and boldly held before his mind's eye. The eternal value of the teachings of the ancient seers must be explained to him—not for narrowing his vision or choking his spirit of inquisitiveness, but for making him judge for himself their fundamental values. Civilisation in our society meant, progressive socialisation of our lives by developing all the finer feelings which helped us to realise our own selves in others and others in our own-selves. This is why our social life had been dominated more by moral consciousness rather than political. If to-day we suffer from divisions and disruptions, the fault lies with those interpreters who for historical reasons clung to forms and practices and narrowed the base of the original structure of our society striking at the root of service and equality so manifest in the teachings of our ancient seers. Pride in ones' national heritage such as ours which transcends all barriers of race and creed must be implanted in the heart of our youth, for by this alone will he shake off an inferiority complex and lack of self-confidence, fatal to the cause of our progress. We claim that instead of turning westwards we can rebuild our society fundamentally on our own modle. In a country such as ours with people following different religions and faiths, we must so adjust our movements as to permit full scope for intellectual and cultural development to all essential units, each remaining loyal to its creed, helpful to and trustful of each other, and all owing allegiance to the imperishable spirit of Indian unity.

To-day the world is faced with a crisis unknown in the history of human civilization. Western civilization has failed to give the world peace and freedom. Inspite of material progress and scientific and Industrial progress the ruling classes in Europe were dominated by the triple forces of power, prestige and possession. The future happiness of the world will depend on the outlook of the men who control the destinies of the stronger

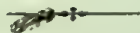
and the more powerful nations. Whatever lip-sympathy they may pay to the doctrine of equality, democracy and freedom, if in their actions they allow themselves to be dominated by a policy of aggression and exploitation of weaker or less fortunate countries, they can never hope for the inauguration of a better world-order. The future of the world lies in a federation of free countries where each will have the scope of developing its national life in accordance with its best ideals and traditions. If this goal is acceptable to all, the educational systems in all parts of the world must be so moulded as to encourage the growth of correct international behaviour and understanding. Among the fundamental moral qualities, man must have a deep concern for the good life of his fellows. Every person should be given a fair chance of growing up sound in mind and body and making the best of his natural faculties. He must have a sense of social responsibility, judgment, respect the individualities of others and be tolerant to opinions in conflict with his own. He should recognise that he has responsibility not only as a citizen of his own country but also as a citizen of the world, that there must be equal justice for all, that Government should be based on general good-will and support rather than on brute force.

One of the urgent problems confronting us is re-planning of a system of national education suited to our needs and aspirations. We do not yet know when political conditions will permit us to give effect to such a re-formed scheme. But this must form a major part of post-war reconstruction. We should lose no time in setting up a competent machinery, fully representative of all interests, which should explore the lines of our future educational programme. The matter will not be an easy one. Problems relating to languages, history, needs of different communities, and employment will require the closest examination. The aim of education has to be

defined with clearness and precision. Briefly put, our object should be to develop every Indian child as completely as possible so that he may feel himself consciously at one with his community, share in its traditions of the past, its life and action in the present and its aspirations and responsibility for the future. A vast country like India will present problems peculiar to particular Provinces. Our aim should be to inculcate in the mind of every child a passionate loyalty to the spirit of Indian unity and so to regulate his daily work that he may become aware that what he is doing is for the advancement of his nation and through his nation of humanity at large.

Your great institution will contribute in no small degree to the solution of the Indian educational problem. Regimentation of Rules and adoption of a rigid pattern in the sphere of education virtually give it a death blow. They strike at the root of its life and lead to deadly stagnation. You have demonstrated that education in this country can be organised by a correct synthesis between the fundamental aspects of Indian civilisation and the true requirements of a scientific age. The influences of God which alone can save human civilisation from the destructive forces of an arrogant and selfish materialism have been steadily nurtured by you inspite of grave obstacles. In the task of reconstruction of Indian society you are bound to play a dominant part and your experiences will influence in no small measure the future course of educational policy and administration in this country. India amidst all her diversities presents a unity of thought and action which is indeed remarkable. Inspite of political bondage we have been able to keep our heads erect because of the inherent power of assimilation that the Indian mind has shown itself capable of. The aim of our culture has been the complete

realisation of life. Nature, man and God make for life entire knowledge, and work and love are the materials which go to the making of man complete. In the firm belief that the cause of Indian advancement is just and righteous, and standing under the foot of the Himalayas and near the Holy River that have witnessed the mighty career of Indian civilisation, which no alien power can crush, let us draw inspiration from the Glorious Past, sustain fortitude and strength to face the trials and tribulations of the Present and fearlessly contribute our humble share in the re-building of a free and united India of the Future.



THE AIM OF EDUCATION

by AMAR NATH JHA

The Gurukula is based on the lines of the old Universities of India. It is meet that changes due to altered times and circumstances should be introduced, but in every civilisation there are certain fundamental principles that must be preserved, essential elements that no nation can afford to lose. In the civilisation of India there are some features that have ensured its continued existence, though civilisations contemporaneous with it are extinct and can be seen only in archaeological ruins : and these features will remain if we prove worthy of them, if we follow in the footsteps of those who have gone before, and if in moments of doubt and indecision we hearken to the voices that float across the centuries.

The system of education which prevails in the country today has many admirable aspects. The study of the sciences, of history and geography, of psychology and modern philosophy is of very great value. We have an opportunity of learning the languages of the West. But the underlying mental attitude of those responsible for introducing this system was wholly unsound. Did not Macaulay declare that one shelf of European books enshrined more knowledge and wisdom than was contained in the entire literature of Asia ? This attitude has vitiated the whole education fabric. We venerate everything Western and look down upon everything that is indigenous. The greatest defect of the system is that the medium of instruction is an exceedingly difficult foreign language at our incorrect use of which we are laughed at and our proficiency in which is regarded as our highest educational achievement. Even our ability as a good soldier is measured by our skill in the use of the English language : I am no opponent of this language; I read it with great pleasure; I enjoy its literature; I take delight in teaching it. English has now become a world language and it will



Gurukula Kangri Pharmacy.

and should continue to be used in this country. But that is no reason why it should be the medium of instruction in our educational institutions. It is the right of every child to receive education through its mother-tongue; he can only thus be properly educated. It is unfair and unnatural that he should be compelled to receive instruction through a language that is not his own. There will probably be practical difficulties in the middle schools in arranging for classes in all languages; the major provincial languages will have to be used in preference to those of smaller areas; but by then the student will have become fit both physically and mentally to bear this strain. At the University stage, too, it is desirable, as soon as may be, to use the languages of the country as media of instruction. This will add to the cost; arrangement will have to be made for the use of more than one language. Thus, in the Bombay Presidency, it will be necessary to have lectures in Gujrati and Marathi; in Madras, in Tamil and Telugu; in the Punjab, United Provinces and Bihar, in Hindi and Urdu. But the gain will be incalculable, alike in comprehension, thought, and expression. In order that the Universities should use these languages it is necessary that books of the highest standard should be written and published in them. How one wishes that our literary and academic institutions could abandon the barren path of controversy and concentrate on this essential work. The Gurukula has from its inception used Hindi as the medium of instruction.

Another defect in our system of education is that religion is severely excluded. In state institutions, one realises, that for historical reasons, it was not possible to provide for religious education; but the consequence has been that for several generations Indians have grown up ignorant of, and indifferent to religion. Our earlier institutions had religion as their foundation. A true knowledge of religion, acquaintance with religious truths and the history of religions, familiarity with the main tenets of the faiths of the

world—all this is necessary before anyone can lead a full life. Religion is of great value in the formation of character. Many of the riddles of the universe, many of the problems of the world, religion can solve; it can destroy many undesirable tendencies in our nature. It will enable us to realise that we are parts of one creation, to destroy many of our brute instincts, induce in us feelings of sympathy and piety, make us aspire to get closer to our Creator, and inspire us, by word, thought, and deed, so that we may attain the good and the true. It is gratifying that the several committees on educational reconstruction set off by organisations and states in the West, have all placed the utmost stress on religious education. At the Gurukula you have adequate provision for it. A truly religious person is one who is not narrow, who is tolerant, who recognises that everyone has the right to believe in any faith that he chooses. He looks upon all as his brothers.

A further handicap from which modern centres of education suffer is that almost all of them are situated in large cities and are therefore cut off from the nerve-centre of the country—the villages. Impressive and costly buildings, comfortable and even luxurious hostels, expensive living—these have made the educated man a stranger in his own home. A person of ordinary means finds it impossible to provide for the education of his children. It is desirable that more and more educational institutions should be started in the villages, so that they may not be alienated from the life of the people.

What should be the aim of education? Why do your teachers teach you? Why are you here? Do you ever ask yourselves what your education is intended to do for you? According to our traditional view, education is intended to produce piety and sense of reverence; to train the intellect and memory; to make one fit to have healthy progeny; to enable one to gather riches; to make one long-lived; and to bring immortality within reach. Filij

devotion, modesty, freedom from conceit, sense of discrimination, the building-up of a healthy body, purity of character—these also education should seek to produce. Knowledge for the attainment of wisdom and not for mere word-chopping; wealth not for luxury and comfort, but for relieving the distress of others; power not for domination but for helping the weak—these ought to be one's objectives. It is not necessary to come to a University if your sole aim is the amassing of wealth. It is not necessary to come here if you are to spend all your time in the contemplation of life after death. Nor is it necessary for you to be here if you are only interested in your physical development. You are here because after your training is over your face should glow with health and with the radiance of a blameless character your mind should be filled with the determination of being socially useful, your intellect should be able to distinguish between right and wrong, good and evil, your body should have strength to prevent iniquity, and your heart should arise in adoration of the Creator. In the Chhandogya Upanishad we are told of Narada who on approaching Sanatkumara for further instruction, said that he had studied the Vedas, had acquired a knowledge of the stars, had been trained in mathematics and biology, in serpent-lore, in the science and art of offence and defence, in astronomy, in the fine arts. About twelve hundred years ago. Bana, in his *Kadambari*, while describing the education of Prince Chandrapida, says that he had acquired proficiency in language, in logic, in ritual and religion, in the science of administration, in physical feats, in archery and swordsmanship, in chariotery, in horsemanship and management of elephants, in music and musical instruments, in dancing and dramaturgy, in the understanding of omens and prognostications. in the testing of gems, in architecture, in the use of medicines, in the digging of mines, in history and legend and poetry, in various scripts and languages. What a comprehensive scheme of education, designed to train all one's fa-

culties and turn out a young man with a really liberal and manysided education.

Graduates of the Gurukula ! you are children of this land and by your conduct you should prove yourselves worthy to be called Aryas. From our books we can gather what qualities one has the right to expect in Aryan youths, Remember Devavrata, the son of Shantanu, taking the vow of perpetual bachelorhood, sacrificing his worldly prospects for ensuring his father's living so that all, friends and opponents, came to him for precept and guidance, fighting for his King with such valour as to compel Krishna to break his vow of not using arms in the great War. His is a noble example of one who never swerved from the path of duty. Remember Rama, heir to the throne of Ayodhya, willingly going on fourteen year's exile, suffering every kind of hardship, bearing troubles with unexampled fortitude, enduring separation from Sita, he defeats Ravana, and returns victorious to Ayodhya, but pain and suffering are still his lot, and in order to satisfy his subjects has to part with Sita again. In the fulfilment of his duty he has to undergo so much suffering that pain seems his sole portion in life. But he remains the embodiment of ideal manhood. Remember Bharata and Lakshmana who represent ideal brotherly love. Remember Harishchandra who sacrificed everything so that his pledged word be kept. Remember Yudhishtira, who declined to enter heaven if his dog could not accompany him; Kunala, who took out his own eyes in order to carry out his mother's wishes; Rana Pratap, who was willing to give up his life for the sake of liberty; Bhoja, who in his generosity gave gifts of rare magnitude to poets and scholars. They are the models by following whom you will be entitled to be called Aryas.

CLAMOUR FOR RIGHTS WITHOUT DUTY USELESS

by C. B. GUPTA

"Clamour for rights without duties only betrays the moral vacuum that is overpowering our younger generation" said Sri C. B. Gupta, Minister for Health and Civil Supplies, U. P., yesterday in his convocation address at the Gurukula University, Kangri, Hardwar.

He added, "During the last few months nothing has been more distressing than the conduct of youngmen in some educational institutions displaying not only impetuosity and rashness in judgment, but also in action. Any well-wisher of the future of the country would be dismayed at the symptoms, which have manifested themselves in several parts of the State. I wish you to ponder at the unfortunate action of misguided students, who indulged in destruction of public property without showing the least regard for their own responsibility. They had certainly no justification for airing their grievancés—real or imaginary—in the way in which they regret-fully persuaded themselves to do."

Shri Gupta added, "Youngmen must realise that a democratic structure rests on the active good-will and co-operation of every individual. True to our own genius and the wisdom that we have inherited from the history of political institutions in the world we have adopted a constitution in which every decision has to pass through the process of law. There is no room for coercion or regimentation of any kind. Youngmen in the universities should realise that it is their duty to study all problems calmly and dispassionately. Student life is the stage for imbibing qualities of head and heart, which would sustain you for life. It must also be realised that ours is

not a police state based on naked power, but a welfare state, drawing inspiration from good-will and co-operation of all."

ROLE OF TEACHERS

Speaking on the role of the teachers, Sri Gupta said : 'No improvement in the general life of the students is possible without the active support and co-operation of teachers and I should not be misunderstood, if I appeal to them to help the country in this respect. All education at whatever stage it is imparted is indissolubly linked up with the co-operation of those who are placed in charge of the students. The ancient 'Gurukula' was conceived on the lines of the unity of one family, consisting of the teachers and the taught and Vice-Chancellor was the Head of this Kula-hence his title of 'Kulapati'. The ~~university~~ teaching and residential Universities were designed to create that atmosphere of close association in which alone a rounded perspective would develop by constant mutual intercourse. But now due to a number of causes the touch between the teachers and the students has been lost. However, considerable improvement is possible if teachers would appreciate their responsibilities in the matter. I appeal to them to give up their lukewarmness and indifference and throw themselves whole-heartedly in the fulfilment of their mission to serve the students."


Speaking about the present unemployment in the educated class, Sri Gupta said, 'There can be no liberty, no equality and no fruitful pursuit of happiness, till the elementary wants of human beings have been fully satisfied. One of the most difficult problems that confronts us to-day is the unemployment and misemployment of educated youngmen in the country. No well-wisher of the future of the motherland can view with equanimity, frustration and discontent gripping budding manhood and dismally colouring

their outlook. This indifference and frustration among youngmen is due to a variety of circumstances of a socio-economic nature and various forces have subtly and slowly worked to create the unhappy situation. A rational assessment of the play and inter-play of forces cumulatively resulting in economic mal-adjustment and a vigorous policy of accelerating the tempo of production in all spheres will ease up the situation and this is being done with all earnestness and sincerity. The difficulties are enormous, but there is nothing which can not be accomplished by good sense and co-operation. The forces that have brought about this distressing situation owe their origin to mal-adjustments in several allied fields and an over-all picture of social and economic changes followed by effective implementation is called for. Of the major planks in any ~~scheme~~ for solution the educational system of the country is bound to play a great part. This in itself is a problem full of complexities but they are being tackled in all seriousness.'

GREETINGS OF GRADUATES

Concluding Shri Gupta said, Graduates of the year, I offer you my warmest greetings on this happy occasion. In the great theatre of the world the scenes are constantly shifting and you stand on the threshold of a new epoch. After years of travail and suffering, freedom has been won and every citizen has an equal place and full opportunity of growth and service in the country. Communalism, separatism, isolation, untouchability, bigotry and exploitation are being slowly uprooted. Let not one false step tarnish your conduct. The difficulties, which you have to face must bring forth all that is best in you. Great nation can rise only when people have vision and strength of character. We are passing through great dangers each one of you should do his best to build up the country and consolidate the freedom

you have won. The highest regard for honour and moral principles must guide you and personal ambition and private interests should be subordinated to public weal. Acquit yourselves as good men, brave men, as devotees of truth and as servants of Justice with the light of knowledge in your eyes and the flame of freedom in your spirit."





Shri Chintamani Deshamukha.

NATION DEMANDS HONEST WORK

by Dr. C. D. DESHMUKH

He traced the origin of various institutions of National Education to the political awakening in India at the end of 19th Century which saw the birth of the Indian National Congress. These national institutions, seeking to lay the foundation for Free education, had no connection with Universities, nor did they receive any help from the then Government. The Engineering College of Jadavpur, Visva-Bharati of Shantiniketan, Jamia-i-milia of Delhi and Gurukul Kangri of Hardwar belonged to the same tradition.

After giving a somewhat detailed description of the ancient system of education in India, which provided for a thread-ceremony not only for Brahmins, Kshatriyas and Vaishyas but also for Sudras. Dr. C. D. Deshmukh reminded the audience that the golden dream of reviving the ancient Gurukul tradition was seen by Maharshi Dayanand Saraswati. The history of the world bore a witness to the truth that the pious dreams of great souls came true and that their labours were never wasted. Swami Shradhanand laboured to realise the dream of Maharshi Dayanand. He did not want merely to revive the ancient tradition, but he sought to reorientate it, by supplementing the old learning with ^S teaching of modern sciences. He desired to nurture the self-confidence and patriotism of students by making Hindi the medium of instruction.

The progress of the Gurukul had been chequered as the degrees and certificates of the Gurukul did not enjoy recognition from the then Government. With the advent of independence, the Gurukul had acquired a place of prestige on the educational map of India. In 1951, the Government of India granted recognition to the degree of "Alankar" as equivalent to B. A. and to the certificate of "Vidya Adhikari" as equivalent to Matriculation. This recognition was to continue till 1956. The question of recognising the

Gurukul University under Sections 3 and 22 of the University Grants Commission Act was under consideration before a Committee appointed by the Commission. Dr. C. D. Deshmukh refrained from making any remarks that would influence the deliberations of the committee which had to make its decision by laying down certain general principles and examining the particulars in respect of individual institutions.

Referring to the speciality of Gurukul, namely, the residential character of the institution and the low teacher-pupil ration there, Dr. C. D. Deshmukh observed that the Gurukula had taken upon itself a very grave responsibility of taking exclusive charge of its students from the age of 8 to 18 years, for the express purpose of building up their characters. He expressed a hope that the latest developments in Psychology would be borne in mind by the authorities of the Gurukul in carrying out their grave responsibilities. It was natural and necessary that we should be proud of our ancient tradition, but we should, at the same time, be prepared to modify our traditions in the light of the latest developments in human knowledge. In the ancient times, the life in towns did not differ much from the life in forests. The amenities in respect of housing, roads, food and clothes were slightly better in the towns. The student who had acquired knowledge, health and character at the feet of his Guru was not required to be rehabilitated, when he returned to his father's home. But if we closeted a young boy of 8 years in a forest, taught him the three R's there for 10 years and then repatriated him to the flamourous modern world of electricity, radio, telephone, railways, aeroplanes, cinema, television, etc; his discomfiture would be the same as that of Duryodhan when he entered the Maya Sabha. Even girls would laugh at his pitiable consternation. This would happen only if we imitated the old tradition blindly and refused to modify the Gurukul system in the slightest detail. Dr. C. D. Deshmukh was glad to know that such blind imitation was not practised in Gurukul Kangri where

they had attempted to build up a parallel modern world like Vishwa Mitra of the olden days. The student nurtured in the Gurukul would not be unsuccessful in the outer world.

Dr. C. D. Deshmukh emphasised another aspect of the same problem when he pointed out that it was impossible to keep a boy away from the attractions of the city life. We could, of course, prohibit him from enjoying them but he could not be denied a glimpse of these attractions. In this situation, it would always be beneficial to remember a principle of modern psychology. Morals can not grow in an atmosphere of fear. A cruel condemnation of a child's instinctive desires were suppressed with a severity, it, in its hearts of heart, regarded the whole world as its enemy and its whole life became a tragic tale. Character was a thing which could be developed and not manufactured. Education should cultivate the instincts and not up-root them. The danger of producing a monkey while attempting to carve out "Ganesh" would always be there, if this psychological truth was not heeded to.

Dr. C. D. Deshmukh referred to the controversy regarding the importance of Humanities and Sciences. In his opinion they were complementary and not contradictory. Humanities were needed for determining and arranging human values and Sciences were necessary for obtaining the valuable things from the store-house of nature. The edifice of Sciences would become dangerous without a sound foundation of Humanities.

Dr. C. D. Deshmukh also referred to the controversy regarding fundamental and applied Research in the field of Sciences. If India wanted to defend her independence in this competitive world and progress towards the proclaimed ideal of a socialist order, she must produce large numbers of mechanics and technicians. Education, however, was the last thing that could be produced mechanically, It was like a work of art which depended on the skill of the artist and not on the efficiency of a machine. The teacher

should cultivate the mind and soul of a student and not teach a "class." Even a Socialist Government should not mechanise education.

Addressing the new graduates of the Gurukul, Dr. C. D. Deshmukh reminded them that they would be entering a commercial world which was different from the idealistic world of the Gurukul. This world was suffering from a sort of moral paralysis. On account of centuries of slavery, we had learnt to compromise with injustice, untruth and ungentlemanliness. This moral indifference had to be abandoned and it was primarily the responsibility of the young graduates. Their moral fibre would be put to a real test in the degraded competition for the scanty amenities of life that were available in India today. It was the historical responsibility of the day's youth to change this vicious climate. Not every young man could be a genius, but it was possible for every-one of them to do his job honestly and to protect the integrity of his character. Character had no relation to the status of a man. Dr. C. D. Deshmukh had often noticed that the poorer people valued character much more than their well-placed brethren. He concluded his Address by assuring the young graduates that the happiness derived by a man of character was much greater than the sum-total of all selfish pleasures.

D. K. KANGHI LIBRARY	
Access on	<u>ipster</u>
Class on	
Tag etc	
Checked	
Any Other	



